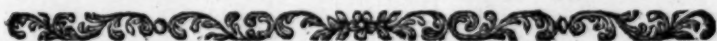


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T H E
C A S E
O F T H E
J E W S, *K*
C O N S I D E R E D,

With respect to
CHRISTIANITY.

By the Author of DEISM Refuted.



D U B L I N :

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The CASE of the JEWS.

B Rethren, my Heart's desire and Prayer to God for *Israel* is, that they might be saved. In a former Discourse wrote against the *Deists*, equal *Enemies* to you and us, who deny all *instituted* and *revealed* Religion; I have justified the *Truth* of yours, while I have asserted that of the *Christian* Religion. They both stand upon one Bottom. They only of all the *Revelations* that ever were pretended in the World, can shew the four *Marks* before mentioned; which do infallibly Demonstrate the *Truth* of any *Matter of Fact*, where they *all* do meet. And the Consequence is as Plain, that if the *Revelation* of *Moses* be *True*, that of *Christ* must be *True* also. And you can never demonstrate the *Truth* of the *Matters of Fact* of *Moses* by any *Arguments* or *Evidences*, which will not as strongly evince the *Truth* of the *Matters of Fact* of *Christ*: And, on the other hand, you cannot overthrow the *Matters of Fact* of *Christ*, but you must, by the same means, destroy those of *Moses*. So that, I hope you are involved under the happy Necessity, either to renounce *Moses*, or to embrace *Christ*.

But if you will allow (as some of you have done) that the *Matters of Fact* of our Lord *Jesus*, as recorded in the *Gospels*, are *True*: But will contend, that this does not infer the *Truth* of his *Doctrine*; because, as may be alledged, those seeming *Miracles* which he wrought, were done by *Magick*. Then I beseech you, how will you rescue the *Miracles* of *Moses* from the same Objection? The comparison, in this Case, must lie betwixt the *Miracles* of *Moses* and of *Christ*. And I believe you will not deny, but that those re-

recorded in the *Gospel*, are as full as great, as those in *Exodus*.

II. If the *Deists* think to come in here betwixt us, and conclude *both* to be *false Miracles*, at least that we cannot be *sure* they are *true Miracles*, because, as they Philosophize, we do not know the Power of *Nature*, and consequently cannot know what *Exceeds* it.

Answ. 1. This is an objection not against the *Miracles* recorded of *Moses* or of *Christ*, but against all *Miracles*. And putting it out of *God's* power to shew any *Miracle*, that ought to be believed of *Man*: which is a Contradiction to the Principles of the *Deists* themselves, who allow an *eternal Being* of *infinite Power*: and yet, by this, would put it out of his *Power*, to make any *external Revelation* to *Men*.

2. But, in the next place, their *Philosophy* is not Good. For though we could not know the utmost stretch of what *Nature* can do, yet it will not follow, that we cannot know what is *contrary* to *Nature*, in those Works of *Nature* which we do know. For example; though I cannot tell all the whole *Nature* of *Fire*, and all its *Operations*, yet this I certainly know, that it is of the *Nature* of *Fire* to *Burn*: And therefore, if proper *Fuel* be administered unto it, it is contrary to the *Nature* of *Fire* not to consume it. Thus when *Ananias*, *Azarias*, and *Misael*, were thrown into the *burning Fiery Furnace*, if that *Matter of Fact* be true, in all its *Circumstances*, as it is related in the third *chap.* of *Daniel*, we can be sure that there was a stop there put to the *Natural* power of the *Fire*, which is a *Miracle*. We can be as sure of it, as of any Thing we either *see* or *hear*. So that the same *Scepticism* which these Men advance against *Miracles*, will, as much take away the certainty of our outward *Senses*; which is the only *Postulatum* they would have taken as *undoubted*: and to which they reduce all the *Certainty* of which *Mankind* is capable; giving to themselves, by their great Sense, little Preheminence above the Condition of *Brutes*, to which they would degrade all the rest of the *World* with themselves. And some of them

them have shewn their Parts in witty *Satires* upon this subject. But let us leave them with the Company they have chosen, and Return.

As sure as we can be that it is the *Nature* of *Fire* to *Burn* (though we may not know every Thing else it can do) so sure we can be, that it exceeds the power of *Nature*, to raise the *Dead*, by the *speaking* of a *Word*, to cure the *Lame*, *Blind*, &c. by the same means, or the *Touch* of one's *Finger* without any other Application.

III. Now then, the *Miracles* recorded of *Christ*, being as great as those recorded of *Moses*, and carrying along with them the same *Evidences* of their *Truth*, deduced down from that Time to this, what reason can be given for the *Believing* of the *One*, and yet *Rejecting* of the *other*? There can be none, my Friends, only there are some *Prejudices* under which you Labour, that stop your way towards *receiving* of the *Truth*, which you cannot *deny*; as conceiving it inconsistent with your *Interpretation* of some *Texts* in your *Law*.

But ought you not rather to suspect your *Interpretations* (especially where the Words will favourably bear another) than to reject such an *Evidence* as must undermine your *Law* itself; and destroy its *infallible Certainty*, by disowning the same, in the *only Case* that carries the same *Demonstration* along with it? God cannot *contradict* Himself. And therefore would never have set his own *Seal* (which it is not possible to *Counterfeit*, as before is shewn) to the *Truth* of the *Gospel*, if it did, in the least *Job*, *contradict* or *destroy* the *Law*. Therefore it behoves you well to consider, whether those Things that you take for *Contradictions*, are such. In order to which

1. Consider the difference betwixt *destroying* and *fulfilling*. The *Fulfilling* of a *Prophecy*, is not its *Destruction*, but *Completion*. So of all *Types* or *Shadows*, which point at Things to come: when the *substance* is come, the *shadow* ceases of course.

Now, if the *Messiah* was *prophefied* of, and *Typified* in the *Law*, then his coming will indeed put an end to these, but not by way of *destroying*, which would be

contradicting, but of fulfilling them, which is confirming, and attesting to the Truth of them. And I suppose you are not ignorant that our *Messiah* did not pretend to destroy the Law, but to fulfil it. And did most strongly Assert and Confirm it, to the least

Matth. v. *Jot.* And did Fulfil it, in every Circum-
17, 18, 19. stance, even to his suffering without the
Luk. xvi. Gate, to answer the Burning of the
17. Body of the expiatory Sacrifice, without
Heb. xiii. the Camp, &c. That (as himself said)
12. all Things might be fulfilled, which were
Lew. xvi. Written in the Law of Moses, and in the
27. Prophets, and in the Psalms concerning
Luk. xxiv. him. Some of which are repeated here-
44. after. Sect. XII.

2. But I will carry this Argument further. That not only there is no Contradiction to the Law, in the Gospel; but that the Law cannot be true, unless you allow the Truth of the Gospel. For no other way possible is there to reconcile the Promises made in the Law, but as they are fulfilled in the Gospel, of which let me give some few instances, out of many.

1. *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come: And unto him shall the gathering of the People, or Nations be.*

Gen. xlix.
10.

This the Chaldee and Antient Jewish interpreters do understand of the *Messiah*.

And the Scepter being long since departed from Judah, and no other *Messiah* come, but our Lord Jesus Christ; to whom the gathering of the Nations or Gentiles has been; the Rabbies of the Jews, since his coming, have strained their Wits, to invent *Salvos* and *Evasions* for this Prophecy. Some of them say, that by *Shiloh* here was not meant the *Messiah*, but *Moses*. Others say, it was the *Tabernacle* at *Shiloh*. But others thinking these Interpretations not tenable; and that it cannot be denied to be meant of the *Messiah*, have fenced about the word *Scepter*, which they contend to be a *Rod*, not of *Rule*, but of *Correction* which should not

not depart from Judah till Shiloh, or the Messiah should come. Others, not liking this, allow it to be a Scepter of Government; but then turn it this way, viz. That the Scepter should not Finally or for ever depart from Judah, because the Messiah should come, that is, to restore it. But this being an altering, instead of Expounding the Text, others seeing there could not be any tolerable Evasion made from the Words of the Text, have boldly adventured upon a new way of satisfying it, viz. That the Scepter or Dominion, is not yet departed; that is, not Totally, for that some of them, have somewhere or other, some share or other of Government, or Jurisdiction, more or less; at least some that have, one way or other descended from the Tribe of Judah, though it may not be known.

I will not take up time to Examine or disprove these pretences. They carry guilt in their Face. And being all contradictory to one another, shew to what a Confusion the Jews are brought, in forcing their way through the plain Predictions of the Messiah, of which I will go on to more Instances.

2. Thus saith the Lord, David shall never want a man to sit upon the Throne of the House of Israel. Neither shall the Priests the Levites, Jer. xxxiii. want a man before me, to offer Burnt-offerings, and to kindle Meat-offerings, and to do Sacrifice continually— Thus saith the

Lord, If ye can break my Covenant of the Day and my Covenant of the Night, and that there should not be Day and Night in their Season; then may also my Covenant be broken with David my servant, that he should not have a Son to Reign upon his Throne, and with the Levites the Priests, my Ministers. Now is all this gloriously fulfilled in our Messiah, the Son of David, who is made Lord of Heaven and Earth, and of whose Kingdom there shall be no End. But without this, how is this Prophecy fulfilled? What Son of David can you produce, who now Reigns over the House of Israel? And as for the Covenant with Levi, that is as much broken, for instead of sacrifices Continually, you have not now, nor

have had since the Destruction of *Jerusalem*, near 1800 Years, any *Sacrifice* at all. But if you understand these *Prophecies*, as of the *Kingdom of the Messiah*, so of his *Priesthood*, of which that of *Levi* was a *Type*, and *Fulfilled* in it, then is this *Prophecy* exactly accomplished in the *Evangelical Priesthood*, which our *Messiah* has instituted; and which, we doubt not, will according to the utmost extent of this *Prophecy* of it, last as long as the *Covenant of Day and Night*; that is, as our *Messiah* has again given us his Assurance, *even unto the End of the World*. And that *the Gates of Hell* shall

Math. never be able to prevail against it. Some
xxviii. 20. of the *Jews* pretend, that *David* will be
xvi. 18. raised from the Dead, and made *Immortal*,
Limborch. to fulfil this *Prophecy*. But others, re-
Collat. p. jecting this Interpretation, say, that this
73. is to be meant of the Time after the
Messiah, &c. That after the *Messiah* shall

come, of the Seed of *David*, there shall be no more want of his Seed, to Rule, &c. But the Words of the Text are, that *David* shall never want a Man to sit upon the Throne of the House of *Israel*. And putting to this, after the coming of the *Messiah*, is adding to the Text. And the like *Liberty*, would leave nothing certain, in any Text of the Bible, or in any other Writing. The next I produce is,

3. That most exact Description of the
Isa. liii. Death and Sufferings of the *Messiah*, with the Reason of it, viz. as an *Expiation* and *Satisfaction* for the Sins of the People.

And how forced and foreign is that Interpretation which some of your modern *Jews* have put upon this Chapter, on purpose to avoid the plain Proof of our *Messiah* therein? As if the Person there spoke of, were not any particular Person, but only a Description of the People of the *Jews*, in the Name of a Person; of their present *Dispersion* through all Nations; with the *Contempt* and *Misery* which they suffer; and withal their

their making many *Profelytes* to their Religion, in this their *Dispersion*.

For their many *Profelytes*, we hear not of them. If the *Jews* keep their own Ground, it is the most that, in your present Circumstances, you seem to expect. And would be well content to compound for it, not only *here*, but in all the Countries whither you are dispersed. What *King*, what *Nation* have you converted? Nay, in our Part of the World, what *Family*, what *Persons*? And we hear as little of it from other Parts. You Boast of many in *Spain* and *Portugal*; but they conceal it, and we know them not. But the flowing in of the *Gentiles* has been to the *Christian Church*. And only so, can the Promise of it to your *Church* be verified, that is, as yours was a *Type* of ours; or as ours is truly yours, fulfilled and continued, in the Reign of your *Messiah*, pursuant to all the *Prophecies* which went before of Him. Therefore by all that has yet appeared of your *Dispersion*, it is as a just *Punishment* for your own *Sins*; and not for the *Conversion* of the *Gentiles*. But how for their *Conversion*? When your learned *Jew* confesses (as quoted) That you have no Arguments against the *Gentiles*, nor can convince any of them. And in all the *Prophecies* of this your *Dispersion* (some of which are recited, *See* xi.) there is nothing told of the *Conversion* of the *Gentiles* as thereby designed; but only as a *Punishment* of your *Iniquity*: and, at length, for your *Conversion* as well as that of the *Gentiles*. As that *Jer. xxxiii.* God will have mercy upon you, and cause 26. your Captivity to return. That the Redeemer shall come to *Zion*, and turn away *Iniquity* from *Jacob*. And in the mean time, that you should be rejected, for your *Wickedness*, and another People chosen in your Place. For thus it is said to you. But ye are they that forsake the Lord—Therefore I will number 11 to 16. you to the Sword—Because when I called, ye did not Answer; when I spake ye did not hear— (ye did not hearken to the Words of the Lord, in the

Deut. xviii. Mouth of that Prophet, whom he told you he would send. Therefore thus saith the Lord
 18, 19. God, behold my servants shall Eat, but ye shall be Hungry; behold my servants shall

Drink, but ye shall be Thirsty: behold my servants shall rejoyce, but ye shall be ashamed: behold my servants shall Sing for Joy of Heart, but ye shall Cry for Sorrow of Heart, and shall Howl for Vexation of Spirit. And ye shall leave your Name for a Curse unto my Chosen: For the Lord God shall slay thee; and call his servants by another Name. How literally is this fulfilled! God hath chosen the Christians in your place; and called his servants by another Name. Not that you should be finally rejected; but till the Fulness of the Gentiles shall come in. And then shall you be converted by them; and not they by you. Therefore are you fatally deluded, who attribute to yourselves, and to your present Circumstances, all that Righteousness which is spoken of the Messiah in liii. of *Isaiab.* As, by his Knowledge shall my Righteous servant Justify many, &c. Was it for this end that God foretold your Dispersion? No, but for your grievous Iniquities, and for your own Conversion.

As said by a Prophet of your own, yet
Ezek. vi. will I leave a Remnant, that ye may have
 8, 9, 10. that shall escape the Sword, among the Nations, when ye shall be scattered through Countries: And they that escape of you shall Remember me among the Nations—Because I am broken with their whorish Heart, which have departed from me——And they shall loath themselves for the Evils which they have committed in all their Abominations: And they shall know that I am the Lord, and that I have not said in vain, that

I would do this Evil unto them. Again,
Chap. xii. They shall know that I am the Lord, when
 15, 16. I shall scatter them among the Nations, and Disperse them in the Countries: But I will leave a few Men of them——that they may Declare of their Abominations, among the Heathen, whither they come, and they shall know that I am the Lord: That is, you Jews shall know. It is to convince and Convert

The Case of the Jews.

11

vert you that you shall be so dispersed, as you are this Day. Again, *Are ye not as the Children of the Ethiopians unto me; O Children of Israel, saith the Lord? Behold the Eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the face of the Earth; saving that I will not utterly destroy the House of Jacob, saith the Lord; for lo I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve, yet shall not the least Grain fall upon the Earth.*

You shall be preserved, in your Dispersion, in order to your Repentance, not for your Holiness to Convert the Nations, for you are called *the sinful Kingdom*, and as *Children of the Ethiopians*. And God will choose other hands to raise his Kingdom among the Heathen; *In that Day I will raise up the Tabernacle of David that is fallen—*

That they may possess the Remnant of Edom, and of all Heathen which are called by my Name, saith the Lord that doth this. See that fulfilled this day. Where are the Heathen that are called by the Name of the Lord? Who does Possess them, but our Messiah, the Son of David, by whose Name they are called Christians? In vain therefore do you expect the Heathen to be converted by you. You see it done already, by those whom God has chosen in your Room; and who now seek to Convert you, by persuading you to Harken to Moses, and your own Prophets. Who have told you of this Conversion of the Gentiles, while you remain in your obstinacy. *I am sought of them that asked not for me; I am found of them that sought me not: I said behold me, behold me unto a Nation that was not called by my Name.* But unto Israel he saith, *I have spread out my hands all the day unto a Rebellious and gain-saying People.* Yet you would attribute great Holiness to yourselves in this your Dispersion, even all that which is spoken of the Messiah in the liii. of *Isaiab.*

I have insisted thus long upon it, because this is all you have to say against that wonderful Prophecy of the

the low, outward *Appearance* of the *Messiah* when he should come; and of the end of his coming, not *fighting* (as you expect) but *suffering*: not *conquering Men* with the *Sword*, but as it is there expressed, (*ver. 10.*) *Giving up his Soul, an Offering for Sin*; whereby to Redeem us from that *Death* denounced *Gen. ii. 17.* against *Sin*; And so *Conquering* him that had the *Power of Death*, that is, the *Devil*; to whom we were in *Bondage*, lying under the *Curse*, of which he was made the *Executioner*.

And this (till the Time should come) was *Shadowed out* to us in several *Types* and *Representations* of it, not only in your *Law*, which was but *one* of them. For *Sacrifices* (the most express *Type* of the *Death* and *Sacrifice* of the *Messiah*) were instituted upon the first *Sin* of *Man*, and the *Promise* of the *Messiah* then given, and his *Conquest* of the *Serpent*. And were practised by *Cain*, and *Abel*, *Noah*, *Abraham*, &c. before the *Law*. But most lively expressed in the *Sacrifice* of *Gen. xxii.* *Isaac*; upon which the *Promise* of the *Messiah* was again renewed to *Abraham*. 18.

This *Salvation* by the *Messiah* was likewise prefigured by the saving of *Noah* and his Family in the *Ark*; as by your Passage through the *Red-sea*, and Deliverance out of *Egypt*; particularly by the Erection of the *Brazen-serpent*, as of *Christ* upon the *Cross*; and your *Salvation* only by *looking* upon that, as ours by *Faith* in him. But these *Types* may be over-valued, when we rest in them, without looking forward to what they Represent. Therefore *Hezekiah* broke that *Brazen-serpent* to pieces, and called it *Nehushtan*, a contemptible Name, that is, 2 *Kin.* only a Bit of *Brass*. And God expresses xviii. 4. himself with as much Indignation against your *Sacrifices*, as insufficient of themselves, to *reconcile* to him. In which Sense, he declares that he *hates* them,

them, that they are a *Trouble* and an *Abomination* to him, and that he is *weary* to bear *Isai. i. 11.* them. And that he will not accept of *10. 15.* them, or has *required* them, as a *Satisfaction* for *Sin*. What is it then that he will accept? Even the *Messiah*, for whom a *Body* was prepared, in which he was to make that *Psal. xi. Atonement*, which the *Bodies* of *Beasts* could *6, 7.* not. And which is very particularly described in the *liii. of Isaiab.* And cannot be applied to the *Jewish Nation* (as they would now turn it) under their present *Sufferings* and *Calamity*. It is said *ver. 12.* *He bore the Sin of many, and made Intercession for the Transgressors.* Do the *Jews* make *Intercession* for the *Gentiles*? Or how do they bear their *Sins*? It is said, *ver. 9.* *He had no violence, neither was any Deceit in his Mouth; yet it pleased the Lord to bruise him, &c.* But what is before recited out of your *Prophets*, and much more could be added to the same purpose, shew plainly, that you have been *bruised* for your own great *Wickednesses*. And the *Opinion* of your own *Righteousness* is not the least part of your *Delusion*. But you oppose yourselves, and set up contrary *Pre- tences*. For when you come to give an *Account* why your *Messiah* has *delayed* his coming so long beyond the *Time* which was limited by the *Prophets*; you have no other *Answer*, but that it is because of your *Sins*. And they must be *Sins* more than *ordinary*, which have provoked *God* to *break* his *Promises*, so oft repeated, concerning the *Time* of the *Messiah's* coming. So that *here* you make yourselves the greatest *Sinners* that can be: But in answer to *Isai. liii.* then you are *Righteous* altogether, and there is no *Deceit* in your *Mouth*! your *Nation* is the *Righteous servant* of the *Lord* there spoke of!

But of that *Servant* it is said, *ver. 8.* *For the Transgression of my People was he stricken.* Therefore he was not that *People*; but he *suffered* for that *People*.

The Case of the Jews.

The learned Jew says, That the *Death* which the *Christians* would infer of the *Lembor.* *Messiah* from this of *Isai. liii.* means not a *Collat. p.* real *Death* (for they suppose rightly, but 53. misunderstood, that their *Messiah* will live for ever) but only *Labores & Flagella* (as he words it) great *Labours and Afflictions*, which they suppose he may endure, *Ante Perfectam Regni Revelationem*, before the full establishment of his Kingdom. And he brings, as a Parallel place, in *Deaths oft*, which the 2 *Cor. xi.* *Apostle* speaks of himself, but it means no 23. more than *Dangers*.

Ans. 1. The *Messiah's* undergoing *Stripes and Afflictions*, tho' in order to his Kingdom, is as adverse to the *Jews* notion of the *Messiah*, as *Death* it self. For they suppose him to go on gloriously in *Conquests and Victory*; and not to be *Scourged*, or *Ignominiously* treated.

Ans. 2. Being in *Deaths*, shews it self to be a *Figurative* expression: For a Man can be in *Death* but once, therefore, not in that Sense, *often* in *Deaths*. But as a Man in *Battle*, or *Storms at Sea*, may be said to be *often* in *Deaths*, so the *Apostle* in the many *Dangers*, which he there Repeats. But far otherwise are the Expressions concerning the *Death* of the *Messiah*, *Dan. ix. ver, 8, 9, 12.* *He was cut off out of the Land* 23, 26. *of the Living. He made his Grave with the Wicked. He poured out his Soul unto Death.* And *Messiah the Prince* shall be cut off, but not for himself, &c. If these Expressions do not signify *Death*, what others can? And the *Jews* struggling against it, shews only, that they are resolved not to be convinced, by any Words whatsoever that can be spoken. They try all ways, but dare stick to none. For they are contradictory to one another. And if one of their *Excuses* hold, the rest must be *False*. Which *Confusion* of it self, were enough to convince them, you shall see more of them.

To

To avoid this and other *Prophecies*, which speak expressly of the *poor* and *low* State, in which the *Messiah* was to appear. Behold thy *King* cometh unto thee *Poor*, or as we translate it *lowly*, *Zech. ix. 9. &c.* The modern *Jews* have framed to themselves *two Messiahs*: One *Ben. Joseph*, of the Tribe of *Ephraim*, who was to be *Poor* and *Contemptible*; and undergo great *Indignities*. The other *Ben. David*, of the Tribe of *Judah*, who was to be *Victorious*, and *Conquer* all the Earth before him; and to live for ever in *Temporal Grandeur*. That he was to raise again from the *Dead*, all the *Israelites* of former Ages: And among them, the first *Messiah*, *Ben. Joseph*. Thus the *Jews* shutting fast their Eyes, do *Dream*, and *invent Messiahs*, on purpose because they will not be concluded by the plain *Prophecies* of the *one* and *only Messiah*. Where do the *Prophets* speak of *two Messiahs*? But speaking all along of *one* and of *the Son* or *Messiah*? does necessarily exclude any other. If there were *two*, one would not be *the Messiah*. And by the same Rule they make *two*, they may make *two score* of *Messiahs*. But this *shameless Contrivance* shews, how hard they are put to it, to elude the plain *Prophecies* of the *Messiah*: and is a confirmation of the true *import* and *meaning* of these *Prophecies*, which are not answerable, but by such *poor* and *guilty* Shifts. It is for this Reason, that I have been so long upon this *Prophecy* of *Isaiah*. And shewn the *Dream* of your *modern Rabbies*, of *two Messiahs*, unknown to all your *Expositors* before *Christ* came: But invented since, on purpose to avoid the plain and undoubted *Characters* which our *Jesus* bore of the *Messiah*.

4. The famous *Prophecy* of *Daniel's 70 Weeks*; which according to the *Prophetical* computation of a *Year* for a *Day*, 24, &c. makes 490 Years. In which Time it was then foretold that the *Messiah* should come; and our *Messiah* did come within that Time. And all there spoken of him, were punctually fulfilled. As that the *Messiah* should be *cut off*; and soon after, that the *Sanctuary*

tuary should be destroyed; and the Sacrifice and Oblation should cease. And that even after all this, Desolations were determined against your Nation.

And the end of the *Messiah's* coming is likewise there told, not *Temporal Conquests*, as you Dream of, but *To finish the Transgressions, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness.*

This Prophecy pinches so close, that the modern Jews to avoid it, would endeavour to discredit the whole Book of *Daniel*: They dare not quite throw it off, because it was indubitably received by their Forefathers before *Christ* came. And the high *Ezek. xiv.* Rank in which *Daniel* is put, rather gives 14, 20. him the Preference before all the rest of the *Prophets*, than excludes him out of their Number. It makes him at least, the most highly favour'd of God, of all the Men living in the World in his Time. And his *Visions* of the four great *Empires* of the World; and *Prophecies* of the *State-Revolution*s which follow'd so remarkably, make his *Prophecies* more noted than those of any of the other *Ezek. Prophets*. And God sets him forth as the xxviii. 3. *Standard of Wisdom* amongst Men: For these Reasons, the Jews after *Christ* could not expunge this Book of *Daniel*. But about 100 Years after *Christ*, they quite inverted the Method of the Books of the *Old Testament*, which to that Time had been received amongst them, and made a new *Distribution* of them: and a *Distinction* of those they called *Ἁγίασμα*, or *holy Writings*; but put them in a Class below the *inspired* and *canonical Scriptures*. And into this lower Class they thrust the Book of *Daniel*, at the End of the *Prophets*, which before was plac'd in the middle of them.

But this Book of *Daniel*, if it be not among those which are *inspired*, in the highest Degree, it cannot stand among any *holy* or *good Writings*; but it must be reckon'd *false* and *blasphemous*. Because, it speaks of itself all along as *immediately inspir'd by God*:

God: And if those *Visions* and *Revelations* there related, be not true; then it is telling of *Lies* in the Name of the Lord, which is high *Blasphemy*.

Therefore since the modern *Jews* dare not place the Book of *Daniel* lower than among the *holy* or *pious* Writings: they confess it to be *inspir'd* and *canonical*; and have only discover'd their own *Guilt* in seeking to avoid the witness of their own *Prophets* to our *Messiah*.

5. That *Promise* concerning the *Temple* 2 Chr. vii. 16. of *Solomon*, that *God's Name* should be there for ever, and perpetually, cannot be verifi'd, but as it was a *Type* of the *Christian Church* which shall last for ever. For *Types*, as *Pictures*, are often called by the Name of what they represent: And by them, is meant that whereof they are the *Types*.

6. As that *Promise* to the *Temple* of *Solomon*, so neither can that made to the *second Temple*, be otherwise verifi'd, than as fulfill'd in our *Messiah*:

That the *Glory* of this latter House shall be Hag. ii. greater than of the former. And yet it was 3, 7, 9. as nothing, in Comparison of the former.

How then should the *Glory* be greater? It is told, because, The Desire of all Nations should come into it, and in this Place will I give Peace saith the Lord of Hosts. Here was given the eternal Peace and Reconciliation of God with Men, in the Person 2 Cor. 5. of *Jesus Christ* in whom God was, by his 19. Means, reconciling the World unto himself.

Some *Jews*, to avoid the Force of this *Prophecy*, do now pretend, that, by the latter House, ver. 9. is not to be meant that *second Temple*, but some other yet to be built. This is very precarious, and a guilty Plea. But it will not bear; for it is plain, that it was of that very second Temple which the *Prophet* spoke. The Comparison, ver. 3. is betwixt that Temple which they then saw, and the first Temple of *Solomon*. And ver. 7. God speaking of that Temple then built, says, I will fill this House with *Glory*. And ver. 9. The *Glory* of This latter House shall be greater than of the former.

If

If it were spoken of a third or a fourth *Temple*, the Word *former* would not relate to the *first Temple*. And there was no other *former*, when this *Prophecy* was given forth. It was the *second Temple* that seemed as *Exr. iii. 12.* nothing in the Eyes of those who had seen the *First*, who therefore *wept*. And, to comfort these, it was here promised, that the *Glory* of that *second House*, should exceed that of the *Former*.

But there were other *Glories*, much greater than that of the *Building*, which the *First Temple* had; and the *Second* had none of them. As your own *Rabbies* do reckon them under 5 Heads. 1. The *R. Kimchi.* holy Ark wherein were the *Tables* of the
& R. Solom. Covenant, the *Pot of Manna*, and *Aaron's*
in Hag. 1. Rod that budded: And where God was
8. and R. said to dwell, between the *Cherubims* that
Becbai in cover'd it. 2. The *Schechina*, or *Divine*
Legem. f. Presence in the *Cloud of Glory*. 3. The
59. miraculous *Urim* and *Thummim*. 4. The
Psal. lxxx. Holy Fire that came down from *Heaven*.
1. 5. The Gift of *Prophecy*, or of the *Holy*
Ghost. These all ceased under the *second Temple*: which made its *Glory* much more *inferior* to that of the *first*, than the *Difference* as to the *Magnificence* of the *Building*. But all these *Glories* were much exceeded under the *second Temple*, they were fulfilled, and more divinely exhibited in their *Archi-type* the *Messiah*; who was the true *Schechina*. God not only appearing in, but personally united to our *Nature*. Whose holy Spirit descended miraculously in *Fire* upon his *Apostles*, the same Day (of *Pentecost*) wherein the *Law* was given in *Fire* from *Mount Sinai*; and filled them with the *Gifts* of *Tongues*, of *Miracles*, and of *Prophecy*, which were now departed from the *Temple*; and placed that *Infalible Urim* and *Thummim*, in their *Hearts*, which was but faintly represented in the *Breast-Plate* of your *High-Priest*.

7. Again of this *second Temple* it was said, *The Lord*
Mal. iii. 1. whom ye seek, shall suddenly come to his *Temple*; even the *Angel of the Covenant* whom
 ye

ye delight in: Behold he shall come saith the Lord of Hosts. Therefore it was necessary that the Messiah should come during the standing of the second Temple. And that Prophecy can never now be fulfilled.

You have several Times attempted to rebuild your Temple, in the Reigns of *Adrian*, of *Constantine*, of *Julian*, when having gained not only that apostate Emperor's Consent, but that he was willing to bear the Expences of it; and gave Orders for the rebuilding of your Temple at *Jerusalem*, in Odium to the Christians; and the Heathens did with great Zeal (for the same Reason) assist you in it; even then, when you seemed on all Hands to have gained your Purpose — Behold God did immediately himself interpose! And by a terrible Earthquake threw up the Stones out of the very Foundation with that Violence, as destroyed many of the Workmen and Spectators. And by overthrowing the Buildings near adjoining to the Temple, killed and maimed many more of the Jews, who were there gathered together, for the carrying on of this Work.

And when not terrify'd with this, they again attempted to lay the Foundations of the Temple, Globes of Fire bursting out of the very Foundations, not only destroyed the Workmen, but devoured the Stones. This is recorded in *Socrat. Hist. Eccl. l. 3. c. 20.* and in *Sozom. l. 5. c. 22.* who appeals to several Witnesses of it, then living. And our *Chrysostom* says, *We all are Witnesses of this thing.* But besides *Orat. 2.* these Testimonies of Christians, this is likewise told by *Ammianus Marcellinus*, who *Contr. Jud.* was not a Christian, in his 23 Book. Thus the Building of the Temple was defeated at that time *A.C. 361.* and to this day. Tho' if you had a new Temple to-morrow, that could not solve the Prophecies that were made either to the first or second Temple. Which last has been destroyed, now more than 1700 years. Much less could it satisfy all those Prophecies that speak so particularly of the Time of the Messiah's Coming, which are longer since past.

IV. The Prophecies of the holy Scriptures concerning the Time of the Coming of the Messiah, were so noted and

and known among the *Jews*, that when it drew near, viz. about the time that our blessed *Saviour* came into the World, the *Jews* were generally looking out for him, and expected his Coming. Some thought that *Herod* (who repaired the *Temple* and made it more glorious) was he, and took the name of *Herodians*. Others followed *Theudas*; others *Judas* of *Galilee*.

Both of which are mentioned in our
Act. v. 36, History of the *Acts* of the *Apostles*, and
 37. likewise by your *Josephus*. If it was not
Joseph. another *Theudas*, who as he tells, pretend-
Antiq. l. ed to *Miracles*, viz. to divide the River
 xxviii. c. *Jordan*, by his Command, and give his
 1, 2. l. xx. Followers Passage through it, on dry
 c. 2. Land. He mentions another *Impostor*, who
 led the *Jews* into the *Wilderness*, and pro-
 mised them Deliverance, if they would follow him thi-
 ther: whom *Festus* destroyed, with all his Followers.
 This our *Saviour* literally foretold. And
Matth. cautions against following these *False-*
 xxiii. 23, *Christs* and *False Prophets* into the *Desert*.
 24, 25, And *Josephus* says, that there were at that
 26. Time (which was about 57 or 58 Years
 after the Nativity of *Christ*) many *Enchan-*
Joseph. An- *ters* and *Deceivers*, who persuaded the com-
tiq. l. xx. mon People to follow them into the *De-*
 c. vi. *sert*, where they promised to work *Mira-*
Judæa was stored with such; so intent were they then,
 to find out their *Messiah*: And so persuaded that that
 was the Time of his Coming. The two Brothers *Afi-*
naeus and *Anileus*, both *Weavers*, had migh-
ty Successes: But were at last destroyed,
 and were the Occasion of the Destruction
 of many of the *Jews*, who followed them,
 about forty Years after the Birth of *Christ*.
 And about 74 Years after, another *Wea-*
ver, one *Jonathan*, led many of the *Jews*
 after him into the *Wilderness*, where he
 promised to shew them *Signs* and *Wonders*.

He

He was burnt alive, and Multitudes of the Jews were massacred about Cyrene. This was two years after the Destruction of Jerusalem. And Josephus tells that the great Cause of that, was their Expectation of their Messiah, then to come. For he Bell. * Jud. says, that the chief Thing which incited l.vii. c. 12. them to that War (with the Romans) was a doubtful Prophecy (as he calls it) found in the Holy Scriptures, that, about that Time, one of their Country should be Monarch of the whole World. He said (after the Destruction of Jerusalem) that they were deceiv'd in this Interpretation of the Prophecy; which he (then) apply'd to the Reign of Vespasian, as if fulfill'd in him.

V. But what is more remarkable, the Romans themselves had the same Notion current among them. And not only they, but all the eastern Part of the World, which may well include all that was then known. Thus says Suetonius, in the Life of Vespasian, *Percrebuerat Oriente toto vetus & constans opinio, esse in Fatis, ut eo Tempore, Judæa profecti rerum potirentur. i. e. That an ancient and constant Tradition had obtain'd throughout all the East, that in the Fates it was decreed, that, about that Time, some who should come from Judæa, should obtain the Dominion, or Government, i. e. of the World, which the Romans then possessed. And Corn. Tacit. (Hist. l. 5.) speaks almost in the same Words, telling of the great Prodigies, which preceded the destruction of Jerusalem. He says that many understood them as the Fore-runners of that extraordinary Person, whom the ancient Books of the Priests did foretell should come, about that Time, from Judæa, and obtain the Dominion. *Pluribus persuasio inerat, antiquis Sacerdotum Literis contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur.**

These ancient Books of the Priests, must either mean the holy Scriptures of the Old Testament, in the Hands of the Jewish Priests, and which were known to the Romans: And, if so, it shews the Sense of the Jews at that Time, and before, that that was the Time of the Messiah's Coming: Or otherwise, which is more probable,

probable, by these Books, were meant the *Oracles* of the *Sibyls*, which were kept with great Veneration by the *Roman Priests*: And which very plainly foretold the coming of *Christ*; and pointed out the very Time. And this rais'd so great an *Expectation*, and a *Jealousy* in the *Roman Government*, at that Time; with a watchful Eye, particularly upon the *Jews*. The same Year that *Pompey* took *Jerusalem*, one of the *Sibyl Oracles* made a great Noise, viz. That Nature was about to bring forth a King to the Romans. Which, as *Suetonius* tells in the Life of *Augustus*, did so terrify the *Senate*, that they made a Decree, that none born that Year should be educated. And that those whose Wives were with Child, did each conceive great Hopes, applying the Prophecy to themselves——*Senatum exterritum censuisse, ne quis illo Anno genitus educaretur, eos qui gravidas Uxores haberent, quod ad se quisque spem traheret, curasse ne Senatus consultum ad Ærarium deferretur.* And *Appian*, *Plutarch*, *Sallust*, and *Cicero*, do all say, that it was this Prophecy of the *Sibyls*, which stir'd up *Cornel. Lentulus* at that Time, he hoping that he was the Man who should be King of the Romans. Some apply'd it to *Cæsar*, which *Cicero* (*De Divinatione*) after *Cæsar's* Death, ridicules, and cautions that those Prophecies should not be interpreted of any future King to be in Rome. *Cum Anstititibus agamus, & Quidvis potius ex illis Libris, quam Regem proferant: quem Romæ post hæc nec Dii, nec Homines esse patientur.* *Virgil* in his famous iv. Eclogue, wrote about the beginning of *Herod the Great*, compliments the *Consul Pollio*, with this Prophecy, by supposing it might refer to his Son *Salolinus*, then born. But the Words are too great to be verif'd of any mere mortal Man. And speak of such a golden Age and Renovation of all Things, as cannot be fulfilled in the Reign of any earthly King. And *Virgil* does express it, almost in the Words of the holy Scriptures, wherein they tell of the glorious Age of the *Messiah*; of new Heavens and a new Earth, then to begin; and to be finally

nally compleated, at the End of the World. *Isaiab lxxv.*
17. 2 *Pet. iii. 13.*

*Ultima Cumei venit jam Carminis Ætas :
Magnus ab integro seclorum nascitur ordo :
Jam nova Progenies cælo demittitur alto.
Tu modo nascenti Puero, quo Ferrea primum
Desinet, ac toto surget Gens aurea mundo——*

The last Age decreed by Fate is come :
And a new Frame of all Things does begin;
An holy Progeny from Heaven descends.
Auspicious be his Birth, which puts an End
To the Iron Age, and from whence shall rise
A Golden State far glorious thro' the Earth.

'Then the Poet runs a Division upon the peaceable
State of that Reign, perfectly a Paraphrase of *Isaiab*
lxxv. from *ver. 17.* which ends *ver. 25.* *The Wolf and*
the Lamb shall feed together, and the Lion shall eat Straw
as the Bullock ; and Dust shall be the Serpents Meat. They
shall not hurt, nor destroy, in all my holy Mountain, saith
the Lord.

———*Nec Magnos metuent armenta Leones
Occidet & Serpens, & fallax Herba veneni occidet.*

———Nor shall the Flocks fierce Lyons fear.
No Serpent shall be there, or Herb of poisonous Juice;

Nay the very Atonement for our Sins, which *Daniel*
attributed to the *Messiah*, chap. ix. 24. To finish the
Transgression, to make an End of Sins, and to make Recon-
ciliation for Iniquity, is thus exprest in this Eclog.

*Te Duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.*

By

By thee, what Footsteps of our Sins remain
Are blotted out, and the whole World set free,
From her perpetual Bondage, and her Fear.

And the very Words of *Haggai*, ii. 6. seem to be literally translated by *Virgil*. Thus says the Prophet of the Coming of the *Messiah*, *Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come.* And thus the Poet,

*Aggredere O magnos (aderit jam tempus) Honores,
Chara Deum soboles, magnum Jovis incrementum.
Aspice Convexo nutantem pondere mundum,
Terrasque, tractusque Maris, Cælumque profundum.
Aspice Venturo lætentur ut omnia seculo.*

Enter on thy high Honor, now's the Time.
Offspring of God, O thou great Gift of Jove.
Behold the World, Heaven, Earth, and Seas do
shake.
Behold how all rejoice to greet that glorious Age.

And as if *Virgil* had been learned in the Doctrine of *Christ*, he tells that these glorious Times should not begin immediately upon the Birth of that wonderful Person, then expected to come into the World; but that *Wickedness* should still keep its Ground in several Places.

*Pauca tamen suberunt priscae Vestigia Fraudis.
—— Erunt etiam altera Bella.*

Yet some Remains shall still be left
Of ancient *Fraud*, and *Wars* shall still go on.

Now how *Virgil* apply'd all this, is not the Matter;
whether in Part to *Augustus*, or partly to *Pollio*, and
partly

partly to *Saloninus* his Son, then newly born. But it shews the general Expectation that there was, at that Time, of the Birth of a most extraordinary Person, who should introduce a new and golden Age; and both reform and govern the whole World. Justly therefore call'd by the Prophet, the Desire of all Nations.

Now the *Sibyls* had pointed out the Time to be then at hand. And if it should be supposed (tho' there is no Reason for it) that the Jews had forged, or interpolated these Oracles; and made them speak thus in the Language of the holy Scriptures, yet this still shews, that the Jews, at that Time, did so understand the Prophecies of the old Testament, concerning the Messiah, as that then was the Time prefixed for his Coming.

But if these Prophecies of the *Sibyls* be what they speak themselves (against which nothing but Presumption has yet appeared) then can they not be denied as a demonstrative Proof of our Jesus being the Messiah; for they describe him so personally, and so plainly, that this is made the Cause of Suspicion against them; as if they could not be genuine, because they speak so very plainly and particularly of Jesus Christ.

This has carried some Christian Criticks too far, to reject, upon this only Presumption, the Authority of the *Sibyls*. And yet they have not (not any of them that I can find) taken into due Consideration, the Answer which *Origen* gives to this same Objection of theirs, for it is not a new one. It was first objected by the Heathens. *Celsus* had recourse to this, alleging, that the Christians had interpolated and added several Things to the Prophecies of the *Sibyls*. But * *Origen* appeals to the ancient Copies of them, and provokes

B

Celsus

* Αποφηνάμεν, ὅτι παρενεγράψαμεν εἰς τὰ ἐκείνης πολλά καὶ βλάσφημα· καὶ μὴ ἀποδείξας μὴδ' ὅτι παρενεγράψαμεν. Ἀπιδειξί δ' ἂν, εἰ τὰ Ἀρχαιότερα Καθάρτερα εἰδείκνυι, καὶ ἔχοντα ἀπὲρ οὐκ εἶναι παρρησιγραφῆναι· μὴ ἀποδείξας δὲ μὴδ' ὅτι βλάσφημά, εἰς ταῦτα. *Orig. Contr. Cels. l. 7.*

Celsus or any of the *Heathens* to shew what was added, which he says they could not Instance; and that certainly they would if they could: Yet some of our *Criticks* have declared themselves in this for *Celsus* against *Origen*, but without answering of *Origen's* Argument, which *Celsus* could not; and it is not to be imagined that *Origen* would have put the *Issue* upon such a plain *Matter of Fact*, if it had not been true, and which could have been so easily disproved.

But this especially is to be considered, that the *primitive Fathers* of the Church; as *Iustin*, *Clemens*, *Theophilus*, *Athenagoras*, *Origen*, *Eusebius*, *Lactantius*, &c. did lay so great stress upon the *Sibyls*, and quoted them so often against the *Heathens*, that they called the *Christians* *Sibyllianists*. *Clemens Alexandrinus* in his *Stromat.* l. 6. Quotes *St. Paul* (some Work of his now lost) in his Disputations with the *Gentiles*, referring them to their own *Sibyls*. And he lived near to the Time of *St. Paul*; so that we must suppose this to have been at least the current Opinion of that early age of *St. Clement*. This is observed, *Obiter*, for the Sake of some *Christian Criticks*, who seem not to have a due Regard for the Authority of the *Primitive Fathers* of the Church.

But as to what concerns you *Jews*, and the present Subject we are upon; there can be no Dispute, by what is quoted out of the *Sibyls*, by several Authors, before *Christ* came, that they spoke of a wonderful Person to appear in the World; who should Rule all Nations; and that it was understood, as well by the then *Jews*, as *Romans*, to be about that Time in which our *Jesus* was born. Now there could be none but *Jews* or *Heathens* to have made these *Prophecies* of the *Sibyls* (there being no *Christians* then in the World) and, as said before, it is all one, as to our present Argument, whether the one or the other made them. For I bring them now only to shew, that there was a general Expectation of the *Messiah*, at that Time, when our *Jesus* was born. And I have shewn that it was *Universal*, all the World over. The greatest part of which was then
under

under the Roman Government; who likewise testify that all the *Eastern Part* of the World had the same Expectation.

And that not only at that Time, as if then put into their Heads (by the *Craft* or *Artifice* of the *Jews*, as some *fanciful* Men have pleased themselves to imagine) but that they had it all along as an *Antient* and undoubted *Tradition*, written in the Books of *Fate*: And that it should come to pass at that very Time. And never but at that Time was there any such general Expectation.

This universal *Impulse* (if we will call it no more) which was imprinted, in what ever manner, upon the Minds of the whole *Earth*, to expect a *glorious* and *wonderful Deliverer, Restorer, and King* of the *World*, at that Time, when our blessed Lord and Saviour was born (and never before or since) cannot be made of less Account, than a very *extraordinary* and even *divine Apparatus*, or *preparing* of the way, whereby to introduce the Son of God with the general *Expectation* and *Commotion* of whole *Nature*, into the World!

And among all these the *Expectation* was most *firm*, as there was most reason with you the *Jews*, who had the *lively Oracles* of the holy *Scriptures*; which punctually pointed out the Time, wherein God had decreed to send his great *Messiah*, into the World.

This appears with a flagrant evidence in your setting up at that Time, this and that Person for the *Messiah* (as I have before shewn out of *Josephus*) and so continued to the Destruction of *Jerusalem*.

And since that Time you have not desisted looking out for your *Messiah*, and following every *Impostor*, that, with any or no *pretence*, set himself up for it. As our Lord your true *Messiah* has foretold to you, that many would come in his Name, saying, I am *Christ*. *Behold* (says *xxiv. 25.* he) *I have told you before.* But you would not believe. And it has turned to your Destruction.

VI. The *History* of these *false-Messiahs* has been wrote by *Johannes a Lent*. And printed *Herbonæ*, 1697, with sufficient vouchers from the *Rabbies* of the *Jews* themselves. Let me but name them; to shew the *Succession* of *Delusion* in the *Jews*. You have heard before out of *Josephus*, the multitudes of *false Messiahs* before the *Destruction* of *Jerusalem*. Afterwards *A. C.* 114. you set up another, in the *Reign* of *Trajan*; one *Andrew*, which occasioned the *Destruction* of many *Thousands* of you. Again in the *Reign* of *Adrian*, another whom ye called *Bar Cochab*, i. e. the *Son* of a *Star*. Alluding to the *Star* of *Jacob*, *Num.* xxiv. 17. And again *Rebelling* under this *Messiah*, caused a most dreadful *Destruction* amongst you, insomuch, that as yourselves have told it in your own *Books*; there was twice the *Number* of *Jews* that perished, upon this *Occasion*, more than all those that came out of *Egypt*. And that you suffered more under *Adrian*, than under *Nebuchadnezzar* or *Titus*. When you were at last undeceived (too late) then you changed the *Name* of this *false-Messiah* from *Bar Cochab*, the *Son* of a *Star*, to *Bar Cosibah*, i. e. the *Son* of a *Lye*, as being a *false-Messiah*.

And how oft have you been deceived since? in the year of *Christ* 434, in the *Reign* of *Theodosius* the Younger, another *Pseudo-Messiah* arose in the *Island* of *Crete*, who said that he was *Moses*; and sent from *Heaven* to carry the *Jews* in *Crete*, on dry *Ground*, through the *Sea*, and persuaded several of them to throw themselves into the *Sea*.

In the year of *Christ* 520. another *Pseudo-Messiah*, one *Dunaan* arose in *Arabia*, and with the *Jews* who followed him, set upon the *Bishop* and *Christinas* in the *City* of *Negra*, and committed great outrages till he was destroyed.

A. C. 529, the *Jews* and *Samaritans* in *Palestine*, were seduced into *Rebellion* by *Julian*, a *Pseudo-Messiah*, which occasioned the *Destruction* of many of them.

And when *Mahomet* appeared about the Year 620, the *Jews* flocked to him as their *Messiah*, to which he
at

at first pretended. And they stuck to him, till, as some say, they saw him eat *Camels Blood*, or, as others tell, for other reasons, they left him. Indeed he left them, and set up other pretences.

After, *A. C.* 721, they followed a certain Syrian who said that he was *Christ*.

A. C. 1137, they followed another in *France*, which occasioned their banishment out of that Country; and the slaughter of great Numbers of them.

The year following, viz. *A. C.* 1138, in *Persia*, a false *Messiah* taking Arms, brought great Mischiefs upon the *Jews* there.

A. C. 1157, the *Jews* rising under another *Messiah* in *Spain*, had well nigh all of them been cut off.

A. C. 1167, they suffered much under another *Messiah* in the Kingdom of *Fez*.

And the same Year under another in *Arabia*, who gave for a *Sign*, that after his *Head* was cut off, by the King of *Arabia*, he would Rise to Life, which he did not; but by this escaped a more cruel Death. And not long after in the same 12th Century, they suffered much by another beyond *Euphrates*; who gave for his *Sign*, that he would go to Bed at Night *Leprous*, and rise *Sound* in the Morning.

About the Year 1174, another rose in *Persia*, and led the *Jews* into *Rebellion*, which occasioned great Destruction among them; and one *David Almufar*, occasioned the like to them in *Moravia* in *Germany*.

And again, in the same Century, another *Pseudo-Messiah*. All mentioned by *Maimonides* and other *Jewish Rabbins*.

Who likewise tell us of that most famous *Pseudo-Messiah* in *Persia*, called *David El David*, alias *David Alroy*, about the year 1199 or 1200, a great Magician who deluded many of the *Jews*.

A. C. 1222, many *Jews* followed a false-Messiah in *Germany*, whom they called the Son of *David*. And the same Year expected their *Messiah* to be born of a Woman, then with Child at *Worms*; but it proved a Girl.

A. C. 1465, when the *Saracens* made such Inroads upon *Christendom*, the *Jews* then thought their *Messiah* was come to fight their Battles.

And the same Year, Rabbi *Abraham Avenaris*, a *Jewish* Astrologer, from the Conjunction of *Jupiter* and *Saturn* in the Sign *Pisces*, foretold the coming of the *Messiah* to be then at hand.

And afterwards *R. Abarbanel*, in his Commentary upon *Daniel*, p. 84, 86, gathered the Time of the *Messiah's* coming, from the like Conjunction of *Jupiter* and *Saturn* in *Pisces*.

About the Year 1497, the *Jews* were again deceived in *Ishmael Sophus*, whom they took for their *Messiah*, who having got together an Army of vile and profligate Men, pursued his *Victories* successfully through *Media*, *Parthia*, *Persia*, *Mesopotamia*, and *Armenia*; but at last cheated the *Jews* and set up a new *Set* for *Mabomet*.

A. C. 1500, Rabbi *Ascher Lemla* appeared in *Germany*, as the *Fore-runner* of the *Messiah*, who, he promised should come and restore the *Jews* to the Land of *Canaan*, that same Year. And the *Jews* generally every where did believe him, and appointed public *Fasts* and *Prayers* to prepare for the coming of their *Messiah*.

About the Year 1534, a new *Messiah* rose up in *Spain*, who was burned by *Charles V.*

As was another at *Mantua*, *R. Salomo Malcho*; whom many of the *Jews* did believe came again to Life, after he was burned, and every *Sabbath* visited his Wife *Zephathi*.

But the Emperor spared *R. David*, who called himself one of the *Emissaries* of the *Messiah*, then soon to come. Who, when he was at *Rome*, is said to have fasted six Days together.

Another *Pseudo Messiah* rose up in the *East Indies*, about the year 1615.

And another in *Holland*, A. C. 1624.

But the famous *Pseudo-Messiah Sabethai Zevi*, A. C. 1666. is a story remarkably known, who after all the Expectation of the People of the *Jews*, turned at last *Mabometan*, to save his Life.

But

But from the foregoing account I would lay before them a strange *Uncertainty* they are at, running after every *Impostor* for their *Messiah*; having lost all the *Marks*, whereby they may know their *Messiah*: Nay, being willing they should be lost, and disputing against them for this only reason; that because all the *Marks* given of the *Messiah* in the *Old Testament*, do meet in our blessed Lord and Saviour *Jesus Christ*, and can never meet in any other; therefore they would have no *Marks* of him at all.

The learned Jew who disputed with *Limborch*, Anno 1687, contends, that the Prophets foretold neither the *Time* or *Place* of the *Nativity* of the *Messiah*; and says, that *Miracles* were not needful to prove his Mission; but only to gather the *Jews* together from all Parts of the World, and to conquer the Nations.

Agreeable to this Notion, the *Pseudo-Messiah* before mentioned, who arose in *Persia*, A.C. 1138 when desired to shew some *Miracle*, to prove his Mission, said, that the *Messiah* was not to be known by *Miracles*, but by his *Success* in conquering the World.

And your famous *Maimon* says the same, that the *Messiah* was not to work *Miracles*; but to fight the Lord's Battles, and conquer all before him.

Mahomet made the like excuse for his not working of *Miracles*: He said that *Moses*, *Solomon*, and *Jesus* were sent to shew God's *Righteousness*, *Wisdom* and *Clemency*, to which *Miracles* were necessary to gain belief; but that he (*Mahomet*) was sent to shew God's *Fortitude*, to which no *Miracles* were necessary, but to enforce it with the *Sword*, which carried its own Conviction.

The *Guilt* and *Folly* of this excuse is apparent. For at the first setting up of any for the *Messiah*, how shall it be known that he shall have *success*? we see how often the *Jews* have been *deceived* and *ruined* by it; but do

they believe that their *Messiah* shall have *Success* without *Interruption*, all along from his first setting up? no, the learned *Jew* before mentioned, interpreting the *Death* of the *Messiah*, which is spoke of *Isai. liii.* Limborch p. only of *Troubles* and *Afflictions* which he 53. and 127. should endure, says it shall be in the *Wars* with the *Nations*, before he compleat the *Redemption* of the *Jews*; and then (says the learned *Jew*) shall be fulfilled that *Prophecy* of *Jeremiah*, *Et erit dies Tribulationis Jacob, sed ex ea salvabitur.* That the *Jews* shall suffer great *Tribulation*, but shall be saved out of it; so that by this Rule, they cannot know their *Messiah* by his *Success*, till he is quite ruined and destroyed; and they confounded as it has hitherto befallen them.

One would think this enough to open their Eyes, that while they have obstinately rejected the sure and infallible Marks, which God by his *Prophets* has given of the *Messiah*, they have left to themselves no Marks or Rules at all, whereby they can know him, or which do distinguish him from every *Impostor*.

The *Jews* in our *Saviour's* Time, did expect that the *Messiah* when he came would work *Miracles*: Many of the *False-Messiahs* pretended to it, and no doubt the present *Jews* would think it a great Confirmation of any who should now set up for their *Messiah*; which shews that they dispute against the necessity of *Miracles* to vouch the *Messiah*, because they cannot deny those of our *Saviour*; and it likewise discovers their diffidence in ever having a true *Messiah* to come (whatever they pretend) because they dare not put it to the issue of a *Miracle*, or trust that they shall have any who shall be endowed with such a *Power*.

Yet they reject him who they cannot but own had that *Power*, and confess that they are ready to acknowledge another without that *Power*; that is, they reject the strongest *Credentials*, and will accept of lesser: They cannot deny this to be their Case: They will not say that

that they do not desire they had a *Messiah* who could work *Miracles* to vouch his *Mission*. And their *Doctors* have asserted, that as the *Messiah* was to be greater than *Moses*, so when he came, he should work greater *Miracles* than *Moses* had done. As it is quoted out of *R. Levi, Ben. Gerson, Parascha*, by *Theoderick Hackspan*, in his Edition of *R. Lipmann's Book, Nizachon. Anno. 1644, p. 387.* Yet now they cry down *Miracles* as a mark of the *Messiah*, because they despair of any such, that is indeed of any *Messiah* at all to come: For no otherwise can they know him, whenever they suppose that he should come. They confess that they cannot know him by the *Time* when he should come, nor by the *Works* he shall do when come, other than by the *Issue* of his *Battles*, which they cannot know before hand; and consequently can never be sure with whom to join in *Time*, before, it be too late, as they have hitherto experimented in all their *False-Messiahs*.

I would intreat them to think of another Thing, as to the *Time* of the *Messiah's* coming. They never set up any *False-Messiah*, nor did any pretend to it, till near the *Time* that our blessed *Saviour* came into the World; which was the *Time* foretold by *Daniel* and the *Prophets*. And since that *Time*, they have been perpetually setting up of *False-Messiahs* one after another, even to our *Times*; which shews plainly that the *Time* wherein our *Messiah* did come, was the *Time* wherein he was generally expected by the *Jews*: And that then they understood their *Law* and their *Prophets* in the same Sense that we have done, as to the *Time* of the *Messiah's* coming, though now they would dissemble it.

VII. I come now in the next Place to consider (what I have before hinted) the excuse that you have for the Delay of your *Messiah's* coming beyond the *Time* (as yourselves have confessed) which was foretold by the *Prophets*; and you have so little to say upon this point, that you only pretend your *Sins* have hindered his coming: This is a very *bar* and looks like a *guilty put off*:

Surely it cannot satisfy yourselves, for I pray you to consider. 1. What are those *Sins* you now complain of? they must be more than *common Sins*, that should defeat so many *express* and *solemn Prophecies*, and by your Interpretation of *Isaiah*, liii. (before spoke to) you pretend to be *righteous* and *holy* to a *superlative Degree*.

But what are those *Sins* that should prevent the coming of your *Messiah*? are they greater than those of which you were formerly guilty in the Days of *Moses*? and from that Time to the *Captivity* (2 *Kin.* xvii. 7. to 24.) in the *Captivity*, and after (*Ezr.* ix. *Neh.* ix. *Ezek.* xvi. *Dan.* ix. *Zech.* vii. and the whole *Prophecy* of *Malachi*) no, you are not now so guilty of these *Idolatries* and vile *Abominations*; you have greatly reformed yourselves from these; and (excepting only your rejecting of your *Messiah*, and standing out still against him) you have not now, nor have had since his coming, more *Sins* to Answer for, or more notorious than other Men: So that this of your supposing the coming of the *Messiah* to be delayed for your *Sins*, seems only to be an excuse because you can find no other.

2. The coming of the *Messiah* is promised as a remedy for Sin. In that Day there shall be a *Zech.* xiii. 1. Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness. And what is before quoted, *Dan.* ix. 24. expresses the Design of his coming to be, To make an End of Sins, and to make Reconciliation for Iniquity. So that our *Sins* are so far from being a Reason for the deferring of his coming, that they are rather an Argument for the hastening of it. The Prophet *Jeremiah* speaking of the coming of the *Messiah*, and the Condition of the *Jews* at that Time, recites their most horrible *Wickedness*, and of *Judah* worse than *Israel*, and promises the new Covenant of the *Messiah*, as a *Redemption* to the Penitent; when God would give them *Pastors*, according

ording to his own Heart, which should feed them with knowledge and understanding. And ver. 14. to shew that this was not the Renewing or Restoring of the legal Dispensation; but the leaving it behind for one more excellent, it is added; In those Days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. And this is the Time of the great Wickedness of Israel. And this is according to the Tradition which your Rabbi Juda tells in *Masoreta*, under the Title *de Synedrio, c. Helec*. That at the Time of the coming of the Son of David, the Temple should be a Den of Thieves, or unclean Persons. And that this should be a Time of great Dissoluteness is likewise delivered in your *Talmud tit. de Synedrio, & de Ponderibus, &c.* and by several of your Rabbies. So that this excuse of your *Messiah* delaying his coming, because of your Sins, is against your own Expositions and Traditions, as well as not only without any ground from; but contrary to the Tenure of the holy Scriptures which I come next to shew, yet more expressly.

3. The Promises of the coming of the *Messiah*, are not only positive, and without any Condition; but the Case is expressly put of the Sins of David or of his Posterity; and there God declares, that though he will punish those Sins; yet that because of them, he would not break or alter the Promise he had given, concerning the coming of the *Messiah*. 2 Sam. vii. 14. Psalm. lxxxix. 30. 33, to 37.

4. But I have another Answer yet to give, and I beseech you seriously to consider of it; that is, whether it would not be as great a Punishment to your Sins, if God has blinded your Eyes, that you should not know your *Messiah* when he came; and a much greater Punishment than if his coming had been delayed? and now consider

Pfal. cxviii.
22.

Isai. viii. 14.
15.

consider, whether this be not the Case. It has been plainly *prophefied*, that your Builders would reject the chief Corner-Stone. That he should be for a Stone of Stumbling, and for a Rock of Offence to both the Houses of Israel, for a Gin, and for a Snare to the Inhabitants of Jerusalem: And that many among them should Stumble and Fall, and be broken, and be snared, and be taken—stay yourselves and wonder, cry ye out, and cry:

Chap. xxix. They are Drunken, but not with Wine;
9, 10, 11. they Stagger but not with Strong-Drink:

For the Lord hath poured out upon you the Spirit of deep sleep, and hath closed your Eyes: The Prophets and your Rulers, the Seers hath he covered: and the Vision of all is become unto you as the Words of a Book that is sealed. Is not this literally your Case? Are not your Prophets now to you, as a Book sealed up? Do you understand by them, when you are to expect your *Messiah*? Or what are the Signs of his coming? No they are all long since past. And you are left in the Dark, in Endless and Groundless Expectation!

And in this method there is no breach of God's Promises; and yet his Judgments have their full scope, and there is still Room and Hopes of his Mercy. When his Time comes to open your Eyes, then will you return to him, and he will turn to you; but even unto this Day, when *Moses* is read, the Vail covers his Face from you, i. e. the true Import and full End of the Law, which Vail is done away in *Christ*. For *Christ* is the End of the Law for Righteousness to every one that Believeth.

5. To avoid all the Absurdities of this Pretence of yours, some of you have set up another Notion, viz. That the *Messiah* did come at the Time foretold by the Prophets; and has been in the World ever since, and is still. But for your Sins, conceals himself among the Lazars or Lepers, that sit at the Gates of Rome, or elsewhere;

elsewhere; others say, that he is in *Paradise*, but there *Fettered* in a *Woman's Hair*. *Theoder.*
 This we must suppose is by way of Allusion to *Samson* and *Dalilah*. *Hackspan.*
 Some of the *Rabbies* put a *mystical* Sense upon this, *ubi Supra.*
 meaning by the *Woman's Hair*, in which the *Messiah* is *Tyed*; our *Evil Concupiscence*, which *Retards* his coming. p. 351.

How horribly *Absurd* and *Ridiculous* is this! These sorts of strained Excuses, were enough to *Convert* any Men of Reason amongst you. Besides, that they are *Contradictory*; which shews one must be *False*. For the former pretence overthrows this; and this, if true, *Destroys* that. But what *Foundation* have you for this?

What *Prophecies* have you for such a *State* of the *Messiah*?

What was the *End* of his coming, to keep himself *concealed* for near 1800 Years? And that *Time* to undergo so *miserable* and *wretched* a *Life*, as you would have him?

How was his coming to be a *Light* to the *Gentiles*, so often *Prophesied* of, if the *Gentiles* have not heard of him; from that *Time* to this?

If he has undergone the state of a *Leper* and a *Beggar*, now for 1750 Years; how do you object the *Afflictions* and *Low Estate* of *Jesus* for 33 Years, as inconsistent with the *glorious State* of the *Messiah*!

But if he be come, and you know him not; and that this, you think, will solve all those *Prophecies* concerning the *Time* of his coming; behold, your own *Conjecture* truly fulfilled. He is come, and you have not *known* him. While the *Gentiles* have been *convinc- ed* by his *Miracles*, and *submitted* to him, even to the *uttermost Parts* of the *Earth*; as was expressly *Prophesied* of him.

Again, if you did not *know* him, what hinders, but that you might likewise *Persecute* him? And why should this seem a Thing so impossible to you? Have ye

ye not done the same to almost all of your own *Prophets*? You stoned *Zechariah* in the Court of

2 Chr. the House of the Lord: You persecuted *Jere-*
xxiv. 21. *miah*, till the Day that *Jerusalem* was
Jer. xxiv. taken: And the Hands of your *Priests* and
8, 9. your *Prophets* were chief in the Pursuit of
his *Blood*; and after them the Cry of all the

People; as it was in your Persecution of your *Messiah*.
How often did you *Rebel* against *Moses*, against *David*,
against *Solomon*, against all your *Prophets*? How do
they all complain against you? Moreover

2 Chr. all the Chief of the *Priests*, and the *People*
xxxiv. 14, Transgressed very much, after all the *Abomi-*
15, 16. nations of the *Heathen*; and polluted the
House of the Lord, which he had hallowed in

Jerusalem: And the Lord God of their Fathers sent to them
by his *Messengers* — But they mocked the *Messengers* of

God, and despised his Words, and misused his *Prophets*, un-
til there was no Remedy. And now it has risen a hundred
Fold more, since your *Messiah*. And your not know-
ing your *Messiah* was a just Judgment upon you, for
your rejecting and persecuting all your former

1 Kin. *Prophets*. *Elijah* complained that you
xix. 10. had slain them all, every one of the *Pro-*
phets but himself alone: And he was

forced to fly for his Life, and was miraculously pre-
served. In the solemn Confession of the *Priests* and
the *Levites*, and the *Covenant* which they

Neb. ix. and the *Princes* sealed; they confess that
26. they slew the *Prophets*, who testified against
them, to turn them to the Lord. This Branch

was never forgot in all their Confessions, for it was no-
torious; We have not hearkened unto thy

Dan. ix. Servants the *Prophets*, which spoke in thy
6. Name to our *Kings*, our *Princes* and our *Fa-*
thers, and to all the *People* of the Land. Why

then should it be thought a Thing impossible with you,
that you should not hearken unto the last *Prophet*; the
Messiah, who refused to hearken to any before him? Read all your *Provocations* recorded, *Psal.* cvi. And
then

then your present *Obstinacy* will not appear so strange to you, or so totally *Disproportionable* to your former Demeanor. It is said, *ver. 7. Our Fathers understood not thy Wonders in Egypt.* Then it is possible that you might not *understand* the *Wonders* of your *Messiah*.

Your *Fore-fathers* killed the *Prophets*; and your *Fathers* built their *Sepulchres*: And you say, *If we had been in the Days of our Fathers,* *Matth. xxiii. 29,*
we would not have been Partakers with them
in the Blood of the Prophets: Wherefore ye *30, 31,*
be Witnesses unto your selves, that ye are the *Ec.*
Children of them who killed the Prophets.

And how have you filled up the Measure of your Fathers! As our *Messiah* told you before-hand that you would do. That he would send you *Luk. xi.*
Prophets and Apostles: And that you would *49, 50.*
Slay and Persecute them: That the Blood of
all the Prophets, which was shed from the foundation of the
World, might be required of your Generation. And how *severely* has it been required! Believe in this our *Messiah* to have been a true *Prophet*. And that this last *Sin* of your *crucifying* him, and *persecuting* his *Apostles* and *Messengers* whom he sent unto you; has been greater, as it has been more grievously *punished*, than all your former *Provocations*: Of which that you may be more sensible (for it is a material Consideration) I invite you, as the last thing I shall say upon this Head, to make the Comparison betwixt your former *Captivities* and *Sufferings*, and that much more heavy Hand of God, which has lain upon you, since your *Crucifying* of your *Messiah*.

6. In the Book of *Judges*, you are told of the several *Captivities* into which you *Judg. iii.*
 were sold for your repeated *Idolatries*. *8, 11, 14.*
 First, unto the hand of the King of *Me-*
sopotamia, for eight Years. Then, 2dly, after forty
 Years of Deliverance, unto the King of *Moab*, for
 eighteen Years. 3dly, unto *Jabin* King of
Canaan for twenty Years. 4thly, Into the *Ch. iv. 3.*
 Hand of *Midian* for seven Years. 5thly *vi. 1. x.*
 Of the *Philistines* and *Ammonites* for eigh- *8. xiii. 1.*
 teen

teen Years. 6thly, Of the *Philistines* for forty Years. The seventh was the great and longest Captivity of seventy Years in *Babylon*. All these for your *Idolatry*. But after this, you were cured of your *Idolatry*; and to this Day have kept your selves in the greatest Abhorrence of it. And yet now, since your rejecting of our *Messiah*; and saying, *Let his Blood be upon us and our Children*, you have undergone not a bare Captivity, as in *Babylon*, where you were all together, and *Prophets* sent amongst you to Comfort you; and assure you of a *Restoration*, and that in seventy Years: But a *Dispersion* over the Face of the whole Earth; without a *King*, without any *Prophet*, as a People forsaken of God; and without a *Temple* or *Sacrifice*. And that not only for 70 or 700, but almost 1800 Years.

And if this heavy Judgment be come upon you, for your not understanding the Promises of God; and thereby hardening your selves against the clear Proofs, which your *Messiah* brought of his Mission; then is there no Appearance of your being delivered, till you shall repent of this greater Sin, and more grievously Punished than your *Idolatries*; to reject and crucify your *Messiah*!

The Ingenious and Learned Jew before *Limborch*. mentioned, answers to this; that the Captivity of the ten Tribes has been longer than that of the two Tribes: And it cannot be said, that the Captivity or Dispersion of the ten Tribes, was for the rejecting of their *Messiah*: And therefore, that it cannot be concluded, that the lesser Punishment of the two Tribes, was for a more heinous Sin (*viz.* of Crucifying their *Messiah*) than that Sin (*viz.* of *Idolatry*) for which Principally the ten Tribes were delivered to Captivity.

Ans. Tho' the ten Tribes were sent into Captivity about 120 Years before the two Tribes; yet their Captivity has not been so long. For, as the temporal Punishment of any Man ends with his Death: So the Punishment of a Nation, as a Nation, ceases, when that Nation

Nation has lost its *Name*, and is *scattered* or *incorporated* into other *Nations*. Particular *Persons* who have descended of that *Nation* may suffer ; but the *Nation* is no more, and so cannot be said to *suffer*, when it is *extinct*. As when a *Regiment* is broke, it is no more a *Regiment*, tho' the *Soldiers* are incorporated into other *Regiments*. Thus in *Families*, a *Family* is said to be *extinct*, when the *Name* is lost, and there are none left to support it : Tho' all the particular *Persons* of that *Family* may live under other *Names*, and in other *Families*. And thus it is, that the *Family* of the *ten Tribes* of *Israel*, are long since lost in the *World*. All the *Jews* now known being of the *Family* of *Judab*, as distinct from *Israel*. But the *Family* of *Judab*, consisting of the *Tribes* of *Judab* and *Benjamin* with the *Lewites*, are still preserv'd to *suffer*, a visible *Example* of *God's* just *Judgment* and *Indignation* against them. The very *Names* of all the other *Tribes* of *Israel* being so far lost, as that not one of them is now known, or any *Jew* does so much as pretend to be of any of those *Tribes*.

Tho' it is very probable, that many of the *ten Tribes* are incorporated (albeit they may not know it) into the *two* remaining *Tribes* ; yet all go under the *Name* of the *two Tribes* : And therefore the *two Tribes* are they *only* who are said to *suffer*. As they *only* (and such of the *ten Tribes* as were then incorporated with them) were concerned in the *Rejection* and *Crucifying* of their *Messiah*.

But as the *Punishment* of the *two Tribes* has been so many *hundred Years* continued *longer* than that of the *ten Tribes*, for this their greater *Sin* of *Crucifying* their *Messiah* : So there was a plain and visible *Reason* for the at first greater *Punishment* of the *ten Tribes*.

1. They *rebelled* from under the *House* of *Dawid*.
2. They fell into *Schism* against the *House* of *Aaron*, and set up new *Priests* of their own.
3. As a *Consequence* of both these ; they set up a *false Worship*, in the *Calves* of *Dan* and *Bethel* : And return'd not from their

their *Idolatry*, their *Schism*, and *Rebellion*, till their *Ex-tirpation*.

And we may see a very legible Hand of God upon them, in great *Judgment*, all along from their *Re-volt*.

Judab had many bad *Kings*, but some eminently good.

Israel had a Succession only of nineteen *Kings* from their *Defection*, among whom there was not one that was good.

And they were carried away captive 120 Years before the *Captivity of Judab*.

But then the *Captivity of Judab* having been continued so much longer than theirs (as before has been said) swells up the *Punishment of Judab* now to exceed theirs, as their Sin in crucifying their *Messiah* has far exceeded all the *Sins* of the House of *Israel*.

Let me add to this, the many and miserable *Masacres* and *Destructions* of the two Tribes since our Saviour, under the several false *Messiahs* whom they set up; in one of which they suffer'd more than in either of the *Destructions of Jerusalem*, by the *Chaldeans*, or the *Romans*, as before has been shewn, from their own Confessions.

Now let us consider, that at the *Day of Judgment*, there is no Representation of *Nations*; but every Man suffers for his own Sin. *National Judgments* are only in this *World*.

And hence it is observable, that no wicked *Nation* has ever yet escap'd a *national Judgment* in this *World*. Though God may bear long with them: Yet, if they do not repent, by a *national Sorrow*, and Amendment, *Judgment* overtakes them, even here. For no where else are there any *national*, either *Mercies* or *Judgments*.

And as all *Nations* have been wicked in their several Degrees; so have they every one been severally punished, according to their *Demerits*, even before the Sons of Man.

But

But there are no *Judgments* that have befallen any *Nation* so legible, as what have been sent upon your *Nation*; particularly upon the *two Tribes*. No *Nation*, since the Earth began, has been kept under so long a *Captivity* and *Dispersion*. So wonderfully *preserved*! And so remarkably *punished*! *Preserved* for *Punishment*! And when *God's Time* shall come, for a glorious *Restoration*, in the Acknowledgment of your only true and divine *Messiah*! O that this were the *Time*!

But the learned *Jew* has another *Answer*, *Limbor. viz.* That the *Jews* have not been free *p. 101.* from *Idolatry*, since their Return from the *n. iv.* *Captivity* of *Babylon*, nor are at this *Day*:

And therefore that the Comparison must fail, which we draw betwixt the Punishments that have come upon them for their former *Idolatries*; and this 1800 Years *Dispersion*, after they had forsaken their *Idolatry*; which, he says, they have not yet forsaken.

He says that they have it in the utmost *ibid.*

Abomination; and avoid it wherever they *p. 102.* can. But that for *Fear*, or other base

Motives; very many of them have turned *Mahometans*, in all the Dominions of the *Turk*, in *Africa*, in *Asia*, in *Persia*, and *Arabia*. But tho' this be an *Apostacy*, and forsaking of their *Law*, yet he does not charge it as *Idolatry*: because the *Mahometans* do not worship *God* by *Images*. But then he returns upon the *Christians*, and says, that since the *Idolatry* of the Church of *Rome*, Multitudes of the *Jews* have, to avoid *Persecution*, embraced the *popish* *Idolatry*, in divers Countries. And even in our own Times, (says he) we have fresh Experiences of it. He names the whole *Neapolitan Synagogue*, of *Barcelona*, and all the others in *Catalonia*, who turned to the Church of *Rome*. And in *Spain* and *Portugal* they have turn'd so fast, that he says, *Ex Judæis Apostatis fere omnes & Principes, Nobiles, & Populares, originem ducunt. Quod in iis Regionibus adeo notum, ut nemo dubitaverit. i. e. That almost all of them, Princes Nobles, and Commons, are sprung from apostate Jews:*
Which

Which is so well known in those Countries, as that none doubt of it. Notwithstanding (as he says) for the obtaining of great Places, and Honours; especially the ecclesiastical: They are obliged to renounce Judaism, and to bring Certificates, that they are not descended of the Jews. Which (as we may easily believe him) are attainable at that, as well as other Courts, where Money is not wanting. This indeed does plainly shew the Suspicion, at least, that they are descended of the Jewish Race. He says moreover, that many of their Clergy, Bishops, and even of the Inquisitors themselves are Jews in their Hearts; and dissemble Christianity for the avoiding of Persecution, and to gain Honours and Preferments; of whom (he says) some do repent and fly as they can. And that there are in Spain both Bishops, and the gravest of their Monks, whose Parents, Brothers, and Sisters, do fly into this Country (that is, into Holland) that they may freely profess Judaism. That many of the Fryars, Augustins, Franciscans, Jesuits, Dominicans, have there, and in several other Countries renounced their Idolatry; i. e. of the Church of Rome. This, I suppose, he would make an Argument of their returning back to Judaism. But he does not deny, that there are many Christian Countries, who have thrown off the Idolatry of the Church of Rome, and yet do not judaize. But now, to consider all this whole Excuse.

1. *If many Jews to avoid Persecution, submit to Idolatrous Practices, as this learned Jew confesses, that he himself had often bowed the Knee to Baal, for which he begs God's Pardon; yet this is still but the Defection of particular Persons, and cannot be compared to those National Idolatries, wherein their Kings and Priests and People did concur, of their own Choice, without any Force or Compulsion, as were their many Idolatries before the Captivity of Babylon, and none the like since. Their Principles were then corrupted, but not since, for they Confess that they have Idolatry in the greatest Abhorrence, though many of them cannot resist unto Martyrdom.*

2. But

2. But this learned Jew has afforded us a very material Consideration, for if all *Spain* and *Portugal*, or the greatest part of them, and likewise many in other Countries are descended of the *Stock* of the *Jews*, this may let us in to Conjecture what is become of the *ten Tribes*: It is certain they are dispersed among other Nations, and though they have lost their *Name*, and consequently their *Nation*; yet their *Posterity* must remain somewhere under other *Denominations*. It is reasonable to believe that many of them did return to *Judea*, after the *two Tribes* were restored to their Country, and *Jerusalem* and their *Temple* was built again; and consequently are mixed among them to this Day. It will not be so easy without this, to reconcile the vast Numbers of the *Jews* that were destroyed in the Siege of *Jerusalem*, under their several *False-Messiahs*, and that are now dispersed all over the World. From whence I make these Inferences.

1. That many of the *ten Tribes* might be involved in the Guilt of *Crucifying* their *Messiah*, and standing out against him unto this Day, though all going under the Name of *Judah* or the *two Tribes*, and consequently sharing with them in the *Punishment*.

2. If the *Spaniards*, *Portuguese*, and other *Christians* are of the *Race* of the *Jews*, they must be of the *ten Tribes*, so far at least as they were mixed with the *two Tribes*; and they turned more into other *Nations* than the *two Tribes*, because they have lost their *Name* and *Nation*, which only survives in the *two Tribes*; therefore the *ten Tribes* may be said to be more converted to *Christianity* than the *two Tribes*; who only by *Name* of all the *Tribes* persist in their *Infidelity* against *Christ* our Lord.

This will make the *Punishment* of the *ten Tribes* for their *Idolatry*, *Schism* and *Rebellion*, much less than that of the *two Tribes* for the *Rejecting* and *Crucifying* of their *Messiah*; and this *Sin* of the *two Tribes* to be much greater than that of their own former *Idolatries*, as the *Punishment* of it has been many ways more remarkably

Tran-

Transcendent. Which I pray God you may lay to heart as you ought.

3. Many *Myriads* of the *Jews*, as *Act. xxi. 20.* well *Priests* as others, were converted *vi. 7.* to *Christianity*, in the beginning of the *Gospel*, upon Conviction of what they themselves had *seen and heard*. About 3000 at one Sermon, 5000 at another. *Multitudes both Act. ii. 41.* of *Men and Women*, these with their *iv. 4. v. 14.* *Religion*, lost (in Time) their *Nation*, or the *Name of Jews*, having embraced that of *Christians* in the stead of it. And their *Posterity* are *Christians* though of the *Jewish Race*.

Now by reasonable Computation, there are more of these *Christian Jews* at this Day in the World, than of all that are known by the Name of *Jews*.

For the *Jews* were almost all cut off and utterly extinct in the Destruction of *Jerusalem* by *Titus*; and more afterwards by *Adrian*, for adhering to their *False-Messiah Barcosbas*. And all that now go by the Name of *Jews* are sprung from the small Remainders that were left out of these *Destructions*, like *Brands* plucked out of the *Fire*.

Whereas the *Christian Jews* escaped all these, and all that came upon the other *Jews* for their several *False-Messiahs* before mentioned. And, which is wonderfully observeable, the *Christian Jews*, that were in *Jerusalem* when it was *besieged*, were saved by a *Miraculous Providence*; the *Siege* being unaccountably raised for a short Time, till the *Christian Jews* taking hold of that warning of our Saviour, *Matth. xxiv. 16.* fled to *Pella*, a City in the Mountains, and thereby escaped that dreadful overthrow, which swept away the *unbelieving Jews* that waited their Fate in *Jerusalem*: By this it appears, that the Stock of the *Christian Jews* has increased and spread much farther than that of the *Infidel Jews*; whose Tree was twice cut down by *Titus* and *Adrian* even to the Ground, and left to Spring again out of the old Root, besides the many great Loppings afterwards under several others of their *False-Messiahs*, whereas the *Be-*
lieving

living Jews have encreased and multiplied, without any of these Interruptions, and spread far and wide through the World: From whence we must conclude, that much the greatest Number of the Jews are converted, and have embraced the Christian Faith; and by this means are delivered from that Servitude and Dispersion, which now lies only as a Curse upon those Infidel Jews who continue in their Obstinacy against the Messiah.

Let me here take Notice of another Passage in the Place before quoted of Limborch, where the learned Jew speaking of the Defection of so many of the Jews to Idolatry, to Mahometism, &c. according to the Countries where they live, wishes the Jews were as good as this Argument of the Christians would suppose them, viz. That they had reformed from their Idolatry, since their return from the Captivity of Babylon; and were in other respects better than before, excepting that Sin of Rejecting their Messiah, and persisting in it. Which this learned Jew will by no means allow, but to avoid the force of this Argument, he makes the Jews now more wicked than ever. Upon which Occasion, I would mind you of your Exposition (before mentioned) of the liii. of Isai. which makes them most holy and Righteous, (See p. 13.) and that their Dispersion was for the Conversion of the Gentiles by them; whereas now you make them grow more and more wicked, and that they are corrupted every where with the Idolatries and Delusions of the Nations, instead of Converting them.

Theodor. Hackspan, in his Book before quoted p. 394. cites the Jewish Rabbies and Talmud making the Ancient Jews much better than the Modern, he quotes Talmud upon the 1st of Isaiab, and upon these Words, that Righteousness lodged in Jerusalem, R. Juda, F. R. Simonis says, that there was not a Man then to be found in Jerusalem in whose hands any Sin was to be found; but how was this? the Daily Morning Sacrifice, did cleanse the Sins of the Night; and the Daily Evening Sacrifice, the Sins of each Day; so that none was to be found in Jerusalem, upon whom there was any Sin. Thus he; but of the Jews, after the Daily Sacrifice did cease, it is said in the Talmud

mud by Jochanan Massech. Joma, cap. 1. that a Nail of the former Jews, was better than the whole Body of the after Jews; because the Daily Sacrifice was wanting, by which the former Jews were cleansed.

See how *vile* the *modern Jews* are here made ever since the Destruction of the *second Temple*! how *vile* this learned *Jew* here makes them! and this, that they might find an *excuse* for the *delay* of the *Messiah* thus long after the Time foretold by the *Prophets*.

But at another turn when they apply what is said of the *Sufferings* of the *Messiah* in the liii. of *Isaiah*, to their own *present suffering State*, then they are the *Righteous Servants of the Lord*, and *there is no deceit in their Lips*! Then do they apply to themselves all that *Righteousness* which is there spoken of the *Messiah*: At one Time they are more *vile* than the *Heathen* among whom they are mixed! At another Time they are *Righteous* above all that are on the Earth! and by their *Righteousness* the *Gentiles* are to be converted!

These *contradictory Pretences* set up severally as they are pinched, shew the *Desperateness* of their *Cause*; therefore I will labour this Point no further, but proceed to another Topick.

VIII. It is strange that you will adhere so obstinately to the *Letter* of those *Promises* made to *Levi*, which yet you must acknowledge are according to the *Letter*, and have been long *broken*; and yet so easily get over the *Letter* of the *Promises* concerning the *Messiah*, which can never be *fulfilled* but in the Person of *Jesus Christ*.

Especially considering that in that famous *Prophecy* of the *Messiah*, *Psal. cx.* it is expressly said, that he should be a *Priest*, not of the Order of *Levi* but of *Melchizedek*; here was a new *Priesthood*, and a change of the *Priesthood*, does necessarily infer a change also of the *Law*. In your Sense of the *Promises* to *Levi*, you make that *Promise* of the future *Priesthood* after another *Order*, to be a *Contradiction* to the *Promises* made to *Levi*; but in our Sense they both stand together, and the one *fulfills* and *Compleats* the other: If you will admit no *Change* of the *Levitical Priesthood*, you must throw
off

off the *Psalms* of *David*, as well as the *Gospel* of *Christ*. Then consider, that the *Promise* to the *Priesthood*, of which *David* then *prophefied*, was confirmed by an *Oath*, that *God* would not alter his *Purpose*, *I have Sworn, and will not Repent*: There was no *Oath* to the *Priesthood* of *Levi*. Again, the *Priesthood* of the *Messiah* was declared to be *Eternal*, thou art a *Priest* for ever. And the *Type* of this *Priesthood* in *Melchizedech*, was more noble than that in *Levi*, because *Abraham* the Father of *Levi*, and of all *Israel*, did pay an acknowledgement to the *Priesthood* of *Melchizedech*, as Superior to his own, in paying of *Tythes* to *Melchizedech*, instead of receiving *Tythes* from him; and being *blessed* by *Melchizedech*, as his Superior.

When the flowing in of the *Gentiles* to the *Church* is described, it is written, *I will take of them for Priests and for Levites, saith the Lord, Isaï. lxvi. 21.* this were to be understood of the *Jews*, yet the *Covenant* with *Levi* would be at an End, if the *Priesthood* were enlarged to let in those of other *Tribes*. And it is promised *ye shall be to me a Kingdom of Priests.* This could *Exod. xix. 6.* not be under the *Mosaical* Dispensation.

But it is under the *Evangelical*: where the *Priesthood*, which is designed to serve the whole *Earth* is not, it cannot be confined to one *Family* or *Tribe*, or *Nation*: And so the whole *Kingdom* of *God*, which is the whole *World*, as they that are made capable of the *Covenant* of *Grace*; so also of the *Priesthood*.

And if the whole *Gentile* *World* were gathered unto you (as you expect) then surely the one *Tribe* of *Levi* would not be sufficient for *Priests* to them all. So that, according to your own *Expectation*, there must be a *Change*. And yet,

IX. Your great *Objection* is that *God* cannot alter any thing that he has once *ordained*. It is true *God* is *Immutable* and cannot *change*. And what he *ordains*, must answer the *Ends* for which he has *ordained* it. He does not always tell us what those *Ends* are, and therefore we cannot always tell when they are accom-

plished. But when he pleases to make known to us the Ends for which he has ordained such Things, what it is they tend to, and when they are to be accomplished, then when they are accomplished at the Time he has named, to think this any *Breach of Promise*, or *Alteration in God*, which is the highest Proof of his *Veracity* and *Unchangeableness*, is a great *Weakness* in our *Understandings*; and our great *Unhappiness*, when this betrays us to *Oppose* and *Fight against* the *Council of God*, and *forfeit* our *share* in his glorious *Dispensations*, all ordained to bring us to *bliss*.

1. This Objection of yours, which keeps you from *Christianity*, is that which has divided the *Samaritans* from you. They stick to the *Institutions* given to the *Fathers*, to *Abraham*, *Isaac*, and *Jacob*; and think that what was after commanded to *Moses*, cannot alter what God had before appointed. Our *Fathers worshipped in this Mountain* (said a Woman *Job. iv. 20.* of *Samaria* to our *Messiah*) and ye say that in *Jerusalem* is the *Place where Men ought to Worship*. Our Lord determined the Case on your Side against the *Samaritans*, and said that *Salvation is of the Jews*. But by the same Argument that you can defend yourselves against the *Samaritans*, you must yield up the Cause to the *Christians*. For if God could alter his *Institutions* from what he gave to the *Fathers*, to what he commanded by *Moses*, why not from what he commanded by *Moses*, to what he instituted by *Christ*?

2. If you say, that the Argument will run on to all *Changes*, as from what he instituted by *Christ*, to what it is pretended he anew *revealed* to *Mahomet*, and so on to the end of the World: and that nothing can be certain.

I answer, That *Mahomet* could not prove his pretended *Revelations*, by those *Marks* as *Moses* and *Christ* did, and they only; as shewn in the first Part of this Discourse. And we may safely venture all the *Impostors* of the World, to counterfeit these *Marks*, and to Believe them if they can.

But

But in the next place, *Christ* was foretold by *Moses* Deut. xviii. 18. *Yea and all the Prophets that follow after, as many as have spoken, have likewise foretold of these Days, in which our Messiah came into the World, and fulfilled all that they had Prophefied of him. So that the Gospel is a Confirmation and Fulfilling of the Law, and bears Witness to it.*

But though the *Alcoran* does acknowledge both the *Scriptures* of the *Old* and *New Testament* and so far bears Witness to them; yet it cannot shew that *Mabomet* was fore-told either by *Moses* or *Christ*, or by any of the *Prophets*. Nay *Christ* has told, That he is the *Last*, and none to come after him. And therefore gives us Caution to believe none such. So that the *Alcoran* is in direct Opposition both to the *Law* and the *Gospel*.

If *Moses* had said that he himself was the *Last* that God would send, then could not you expect any *Messiah* to come. But since *Moses* has told us of a *Prophet* that God would send after him, and commanded all to hear him, and threatens God's *Judgments* upon those who will not hearken to the Words of God, which he shall tell them; Deut. xviii. what difficulty should you make to 19. hearken unto him, who has come with the same *Attestation* and *Seal* of God, as *Moses* himself did?

3. If you say, That you are forbidden Deut. xiii. to trust even *Miracles* against what *Moses* commanded; that *Scripture* shall be consider'd by and by; and it will be shewn, That it extends only to the worship of *False Gods*; and that they are not *True* but *seeming Miracles* that are there spoke off.

But your *Talmud* (tit. de synedrio) gives this as a standing Rule, That any Command whatsoever, may, without scruple, be transgressed, by the Command of a *Prophet*, that is, who works *Miracles* to attest his *Mission*.

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This is to be understood of those Commands, which stand only upon *positive Precepts* of God's Institution; and have not a *Moral* which is an *indispensible* Obligation, in their own Nature.

And of this, there are many Examples in *Scripture*, even where *Miracles* were wrought to warrant them: But they gave place oft times to cases of *Necessity*, and *publick Good*.

How oft have the *Treasures* of the *Temple*, which were *hallowed*, being *dedicated* to God, and the very *Gold* upon the *Doors* and *Pillars* of the *Temple* been given to *Heathen* and *idolatrous Kings* (when other *Treasure* there was none) to procure *Peace* to the *Kingdom*, upon great *Emergencies*? And no *Censure* past upon this.

David, in a Case of *Necessity*, eat of the *hallowed Bread*, and those who were with him, of which it was not lawful for any but the *Priests* to Eat, and was blameless.

The Command of the *Sabbath* was transgressed, as oft as the *Eighth-day* for the *Circumcision* of a *Child* fell upon that Day.

Joshua, and all the *Men of War* compassed *Jericho* on the *Sabbath-Day*.

Circumcision (so positively commanded) was omitted forty Years in the *Wilderness*.

Samuel sacrificed at *Mizpeh*, and built an *Altar* at *Ramah*, neither of which was the Place that God had appointed.

Which was contrary to the general Command *Deut. xii. 13, 14*. And besides *Samuel* was no *Levite*. And therefore it was *Death* for him to offer *Sacrifice* by *Num. xviii. 7*.

The same did *Elijah*, (who was not a *Levite*) and had God's *Approbation* by a Great *Miracle* then shewn.

The place of which *Moses* spoke *Deut. xii. 5, 6*. That God would choose to put his Name there, was established at *Shiloh*, which bore the Name of the *Messiah*;

Messiah; and was called *the Tabernacle which God had pitched among Men*: Psal. lxxviii. 60. It remained there from the Days of *Joshua* to *Samuel*, about four hundred and fifty Years. And thither they brought their *Tythes, Sacrifices, &c.* and came up yearly to *Worship*, as *Moses* had commanded, to the *House of the Lord*, which was there. 1 Sam. 1: 3, 7.

Yet this was altered, by the Authority of *David* and *Solomon*, who set it up at *Jerusalem*: And moreover made several *Changes* in the *Courses* of the *Priests* and the *Lewites*, and other parts of the *Worship* of *God*, which *Moses* had commanded, particularly as to the *Time* of the *Lewites* service, by the Commandment of *Moses*, was from the Age of thirty to fifty. But this, by the last Words of *David*, was altered, and they were to begin their Service at the Age of twenty. And the Reason, is there given, because the manner of their service was *Changed*; not being so laborious, as when they were to carry the *Tabernacle* upon their *Shoulders*. The practice of which ceased, when the *House of the Lord* was built at *Shiloh*, after the Conquest of *Canaan*: For then the *Ark* was fixed: And all the *Tribes* repaired to it at *Shiloh*, and it was not carried about with them from Place to Place, as formerly. Yet this Alteration of the Age of the *Lewites* service was not made till the time of *David*. But served ever after. Num. iv. 3; 23. 1 Chr. xxiii. 27. Ezr. iii. 1.

And there was no *Prophecy* going before to warrant these *Changes*, nor had *Moses* spoke any thing of them.

But he spoke expressly of the *Messiah*; and implied *Changes* to be made by him. For he gives strict Charge to *Hearken to what he should Command*: And threatens *God's Judgments* to those who should *Refuse*. Deut. xviii. 15, 18, 19. Now what Occasion was there for this, if he had no more in Commission than *Moses* had, and were

were to command nothing *more* or *less* than *Moses* had done? If he were only to *Re-inforce* what *Moses* commanded; that he was the business of *lesser Prophets*; and would make him *less* than *Moses*; which I suppose, none of you will say.

But beside *Moses*, we have the joint Voice of all the *Prophets*, which do, in exprefs terms, declare that the *Messiah* would make great *Changes* from what *Moses* commanded: And introduce a much more glorious state into the Church: Which
 Isai: xlv. *Isaiah* expreffes by new *Heavens*, and a new
 17. lxvi. *Earth*. And tells that, at that time, God
 22. lxv. would throw off the *Jews* and make
 15. others his *Chosen*. And ye (says God to your Nation) shall have your Name for a Curse to my
 your Nation) *Chosen*: For the Lord God shall slay thee,
 Jer. iii. 16. and call his Servants by another Name. And, in those Days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord: neither shall it come to mind, neither shall they
 Chap. remember it, neither shall they visit it,
 xxxi. 31. neither shall that be done any more. Behold
 32. the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of Egypt.

And it is told, that the *Messiah* should be a *Priest*, but not of the order of *Levi*, as before shewn p. 48. And, as your *Priesthood*, so it is said, That God would reject and put an end to your *Sacrifices*,
 Psal. xl. and bring, in their Place, the great and
 6, 7. only expiatory Sacrifice of the *Messiah*. Sacrifice and offering thou didst not desire; *Burnt-offering* and *Sin-offering* hast thou not required. What then! A Body hast thou prepared me, (says the *Messiah*) And, Lo, I come! to do thy will, O God. In the Volume of the Book, it is so written of me.

Thus

Thus it is written of the *Messiah*, and of the *Changes* which he was to introduce: yet you will have none of them because they are *Changes*: though you make no *Scruple* of the *Changes* by *David*, *Solomon*, and others, of which there were no *Prophecies*: nor did they attest their *Mission*, as our *Messiah* has done, by such a *multitude* of *Miracles*, and of such a *wonderful* Nature, as never before were shewn upon the Earth.

Nay, you yourselves have made *Alterations*, without the Command of any *Prophet*, that you

can produce, or of any *Miracles* to war- *Deut. iv.*
rant you. For you are commanded not 2. v. 32.
to *add* to what *Moses* commanded, as xii. 32.
well as not to *diminish*. Yet how many *Jos. i. 7.*
Traditions of your *Elders* do you observe, *Prov. xxx.*
that were never commanded by *Moses*? 6.

as the *Washing* of *Pots* and *Cups*, &c. If that were all, for you have *Traditions* quite *contrary* to the *Law* of *God*; and which Render them of none Effect. *Moses* said, *Honour*, that is, *Support* your *Father* and *Mother*: But ye say, if a Man has made a voluntary *Corban*, or *Gift* of what he has, tho' in *Reversion*, to the *Temple*, or other use of your *Law*, he is free from that Part of the 5th Command; which you have thus enervated by your *Tradition*. And many other such like things do ye. Nay, you have laid an eternal *Fund* of *Traditions* to vie with the *written Law*: These you suppose deliver'd to *Moses*, and by him *Orally* convey'd to your *Elders*, of which they have the keeping; and their *Stock* is *inexhaustible*. And these you make of equal Authority to the *written Law*.

What *Prophet* or *Miracle* had you for changing of the *Posture* in eating of the *Passover*? so positively commanded, *Exod. xii. 11.* yet, after you were at Rest in *Canaan*, you made your own *Construction* upon the *Equity* of the Command, and releas'd your selves from the *Trouble* of that *manner* of eating it.

You likewise added a *Post-Canium* to it, which you observ'd with as much strictness as the *Passover* itself. You added *Baptism* to *Circumcision*. And several other things which were not commanded in your *Law*.

Yet you reject your *Messiah*, because, you say, he made Alterations in the *Ordinances* which *Moses* delivered.

X. From what has been said, I hope it will not be a difficult *Task* to remove from you all *Scruple* as to that *Master Objection*, which you most insist upon, grounded upon the xxiii. of *Deut. Ver. 1, 2, 3.* where is said, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to pass, wherefore he spake unto thee, saying, let us go after other Gods (which thou hast not known) and let us serve them; Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you love the Lord your God, with all your Heart, and with all your Soul.* From hence you would infer, that you are not to believe our *Messiah*, let his *Miracles* be never so great, because he seeks to turn you after other Gods.

Ans. 1. The *Sign* or *Wonder* here mentioned, is not any true and real *Miracle*; but only telling of something which might afterwards come to pass. And this has happened, and may happen many times by *Chance*, which yet may seem a *Wonder* to the People. And it is only against these false and seeming *Miracles* that God here Guards his People; which he sometimes permits, for the tryal of their Faith. Therefore, observe, the word *Miracle* is not used here, only a *Sign*, a *Wonder*, or a *Dream*.

For none can work a true and real *Miracle* but God. And it cannot, without the highest *Blasphemy*, be supposed, that God would work a *Miracle*, on purpose to set his Soul to a Lie. If this were possible, it would destroy all *Revelation*: For how could we know when it were true or false? Therefore, where there can be

no doubt, as to the *Miracle*, there can be no scruple as to the *Revelation*, which that is brought to attest.

Now the *Miracles* of our *Jesus* were such, as that there can be no manner of *Doubt* concerning them. The most hardened *Deist* upon the Face of the Earth, if he allowed the *Matters of Fact*, would grant them to be true and real *Miracles*. And you must either allow them to be such, or throw off all those of *Moses*; which were neither so great nor so many.

This is the first Answer I give, which concerns the Nature of the Sign or Wonder that is spoke of *Deut.* xiii. The next Answer is concerning that thing for which such a Sign or Wonder or Dream is produced. And that is, *To go and serve other Gods*. And as to this, consider.

2. What are these Gods here spoke of? It is told, *ver. 7. Namely, the Gods of the People, which are round about you, nigh unto thee; or far off from thee, from the one end of the Earth, even unto the other end of the Earth*; that is, all the Gods of the Heathen World: And against all these our *Jesus* is as severe as your *Moses*: And confirms this very Text, and all that *Moses* commanded against them. They are called *Devils*, over and over again, *1 Cor. x. 20, 21.* And *Christianity*, wherever it has come, has rooted out all the *Pagan Idolatry*, more than ever the *Law* has done.

Obj. 1. If you say, that our *Jesus* would have Men to worship himself. 1st. That is none of the Gods mentioned in this place of *Deut.* for you will not say that any of the Heathens did worship the *Messiah*. 2^{dly}, You do not refuse *Worship* to the *Messiah*. *David* called him *Lord*; and said of him, *Psal. cx. 1. Thy Throne, O God, is for ever and ever—* *Psal. xlv. and, God, even thy God hath anointed thee.* 6, 7, 11. —and says to the *King's Daughter*, that is, the Church, *he is thy Lord, and Worship thou him.* 7. And God calls him, his *Fellow* or *Associate*. And Commands all the Kings of the Earth to *Kiss*, that is, to *Worship* *Job. xxxi. the Son* (for that was an Act of *Worship*) 27.

1 *Kim.* xix. And *David* speaks of him (which can be
 18. applied to *Solomon*, no otherwise than as
Hof. xiii. he was a *Type* of the *Messiah*.) *They shall*
 2. *Fear thee as long as the Sun and Moon endure,*
Psal. lxxii. *throughout all Generations—He shall have*
 5, 8, 11. *Dominion from Sea to Sea, and unto the Ends*
 15, 17. *of the Earth. All Kings shall Worship or*
fall down before him; all Nations shall serve
him.—Prayer shall be made ever unto him, or he shall ever
be adored—All the Nations of the Earth shall be blef-
sed in him: And all the Heathen shall praise
Hag. xi. *him; these are the very Epithets given to*
 17. *the Messiah (and can belong properly to*
Hag. 11. *none other) who is called the Desire of*
 7. *all Nations. And that, in him all Nations*
Gen. xii. 3. *of the Earth should be blessed. And to him*
 xviii. 18. *shall the gathering of the gentiles be. Which*
 xxii. 18. *is to Christ our Jesus, but was not to Solo-*
 xlix. 10. *mon, unless in a very low Sense, as he*
was greatly famed for his Wisdom; which
made him much respected by many of the Heathen:
but they had no Relation to him, or were gathered to
him, as their King or their Saviour, as they are now
to our Jesus; whom Solomon did, but faintly represent.
And if you should apply the Worship before mentioned,
to Solomon, then surely much more to the Messiah. So
that the Worship of him is established in your own Scrip-
tures; and comes no way within the Prohibition of
Deut. xiii. *which respects only the Worship of the Hea-*
then Deities. Let me add here, what your Talmud (tit.
de Synedrion) says, that Jesus is not the Name of any
Idol, nor can be reckoned such, when the Christians do
refer the Honour they pay to him, to God the Creator
of all. And (tit. Schebuoth & Sabbotb) agrees with
Rabbi Solomo, who, upon Gen. xxii. 18. does acknow-
ledge, that God might take upon him, human Nature,
and thinks that he had done it, for a time. And the
Chaldee Paraphrase (upon Hof. 1. 7. and other places)
calls the Messiah, the Word of God, the same that our
St. John calls him, (Job. 1. 1, &c.) and your Talmud
 upon

upon *Taanith* says from *Isai. xxv. 9.* That at that Time God would be pointed at and shewn even with the finger.

The above quoted *Psalms*, which speak of the worship of the *Messiah*, are owned to refer to the *Messiah*. The second *Psal*m by *David Kimchi*, *Abraham Esdra*, *R. Jonathan* in *Beresith Rabba*, and that most learned *Rabbi Saadia*: Who owns the same of *Psal*m cx. as the *Chaldee Paraphrase* does of *Psal*m xlv.

But there need not Attestations, for these *Scriptures* are exprest in such a Strain, as may indeed be accommodated, at an infinite distance to Transactions here below: But cannot be properly applied, nor verified of any but the *Messiah*. And some are such, as can in no way, be adapted to any other. What other did *David* call his Lord? What other claims the Worship of all the *Kings* upon the Earth? whose *Kingdom* but his, is without End? And extends to the uttermost part of the Earth? All which, in the II. *Psal.* is given to the Son, but was not given to *David*. Neither was it given to *David* that his *Flesh* should not see Corruption, as it is promised, *Psal.* xvi. 9, 10. but was verified of none that ever entered the Grave, except only of our *Messiah*.

Obj. 2. You urge our Doctrine of the holy Trinity, as inferring the Plurality of Gods: And so to be brought within Prohibition, *Deu. xiii.* But you cannot say, that this is any of the Gods of the Heathen, who are exprest in that Command: When we profess to Worship none other but that One only God, who spoke to your Fathers in *Horeb*, out of the midst of the Fire. And we detest all Thoughts of any other God. Our great *Messiah* taught us this to be the first all the Commandments, that, The Lord our God is one *Mark xii. Lord.* And all *Expositions* of the blessed 29. Trinity, or Inferences from it, that do in the least, interfere with this, we condemn as *Impious* and *Heretical*.

But whether this one most simple and un-compounded Nature of God may not be communicated to three eternal

nal Persons, without either *Confusion* of the Persons, or *Dividing* of the Substance, does, in no way, interfere with the *Unity* of the Nature, because this very *Hypothesis* does suppose the *Unity* of the Nature, in the strictest Sense that is possible. And if we should be under great difficulty (as how can it be otherwise) in explaining such an *unsathomable Mystery*, yet can it not infer *Polytheism* upon us, while we are ready to part with all, rather than to admit of that.

You know, we bring many Proofs for this, out of your *Scriptures* of the *Old Testament* (some are named hereafter) and you cannot infer from hence, that we do not own these *Scriptures*; nay, this is a Proof, that we do not *understand* them aright. And if you should prove against us, that we do not rightly *understand* (who does?) the *Divine*, incomprehensible Nature; while we contend as earnestly as you, for the necessity of its *Unity*, you cannot charge us with *Polytheism* for our mistake in other Matters. And therefore this can never come under the Prohibition of *Dent. xiii.*

I say not this, that I would wave entering with you upon this Subject: But there is not room for it in this short *Essay*. It would require a Discourse by it self. And that I am, at present, concerned in, is to shew you, that this can be no cause for your rejecting of our *Messiah*. There are some called *Christians*, who say, that we have mistaken our *Messiah*, in this Point. But I would be loth to clear you from the Objection by that method. Only thus much it shews you, that if we have mistaken the *Gospel*, so have we the *Law* too, as to the Doctrine of the *holy Trinity*: And this can be no more an Argument that we set *Polytheism* against the *Law*, than against the *Gospel*, which as strongly asserts the *Unity* of God as the *Law*, and confirms all that the *Law* says of it. Therefore if you reject the *Gospel*, because we would infer a *Trinity* from thence; you must, upon the same Account, reject the *Law* too. If our inferences are not just, the *Gospel* is cleared as well as the *Law*. And if our Arguments
do

do hold, then the *Law* does infer a *Trinity* as well as the *Gospel*.

Nor is it we *Christians* alone that would infer a *Trinity* from your *Law*, your own *Cabalists* do distinguish *God* into three *Lights*; and some of them call them by the same Names as the *Christians*, of the *Father*, the *Word*, and the *holy Spirit*; and yet say, That this does not at all break the *Unity* of *God*. Your famous *Philo*, expresses the same in many Places. Upon the *Sacrifices* of *Cain* and *Abel*, he says, that *God* was accommodated with his two supreme Virtues of *Power* and *Goodness*: And that *God* being one, did produce out of his clear Mind, three Operations, of which each is Un-measurable or Infinite; for that his Powers are Un-limitable. And in his 3d. Book of the *Husbandry* of *Noah* he distinguishes these into Τὸ ὄν, τὸ Δισποτικόν, τὴν ἰσὺν Δύναμιν. i. e. Being, Power, and Goodness. In his *Allegories*, he calls the *Word*, the Name of *God*, and the *Maker* of the *World*, or the great Instrument of *God*, whereby he made the *World*, the same as our *Gospel*, *Joh. 1. 3.* And in his Book before quoted of *Husbandry*, he calls the *Word* by the same Name as we do, *Heb. 1. 3.* Χαρακτὴρ, the express Image of *God*. *Moses* the Son of *Nehemannes* calls him the *Angel* the *Redeemer*, who is called the *Face* of *God*, that is, says he, *God* himself, the same that appeared to *Jacob* at *Bethel*, and said to *Moses* in the *Bush*, I am the *God* of thy *Father*, &c. The *Lord* that should come to his *Temple*. And the *Angel* of the *Covenant* prophesied of *Mal. iii. 1.*

Maimonides in his Book of *Foundations*, and after him *Joseph Albo* distinguish in *God*; 1. That which *Knows*. 2. That which is *Known*. 3. The *Knowledge* it self.

But I will not detain you here with Quotations, our *Eusebius*, in his Book of the *Preparation of the Gospel*, p. 327. tells you that all your *Rabbies* after the *God* of all, and his first born *Wildom*, do join into the same *Divine Nature*, a third, whom they call the *Holy Ghost*, by whom your inspired Persons were enlightened. And
you

you do all generally agree, that this holy *Spirit*, was not any Thing that was *Created*: And yet you distinguish it from him that sent it. Your Rabbi

tells us, that in the word *Elohim*, there are three *Degrees*, each *distinct* by it self, yet all *one*; joined in *one*, yet not *divided* from one another.

And, as you make that holy *Spirit* which inspired the *Prophets*, not to be a *Creature*, yet *Distinct* from him who sent him, so you make what you call the *Schechina* to be a *Divine* Thing; and *distinguish* it not only from *God*, but from that holy *Spirit*. As in your *Jerusalem Gemara*, of *Documents*, chap. 2. and the *Babylonish Gemara*, tit. *Joma*, chap. 1. Your *R. Jonathan*, in the Preface *Ecká Rabthi*, says, the *Schechina* waited three Years and a half upon Mount *Olivet*, expecting the *Conversion* of the *Jews*.

This was the place where our *Jesus* (the true *Schechina*) made his *Abode*. And
Luk. xxi. whence he rode into *Jerusalem*, to accomplish his blessed *Passion*. And the Time of
 37. xix. his *Preaching*, was about three Years. So
 29. long he said, he would bear with the obstinate
Luk. xiii. *Jews*. This may be applied, as
 7. to what your *High Priest* said, though himself knew not the true *Import* of it.
Job. xi. 51.

Now then, all these forecited Testimonies to the holy *Trinity*, whether of *Jews* or *Christians*, are not the setting up of any other *God*, but only searching into the *Nature* of that *God* whom we acknowledge, as, to give an Example (tho' any *Parallel* to *God* must be at an infinite Distance) we argue 3 great *Faculties* in our *Soul*, the *Understanding*, the *Memory*, and the *Will*: And that these may be understood, without either *Confusion* of the *Faculties*, or *Division* of the *Substance* of the *Soul*. And suppose that some should object, that this was making of 3 *Souls*. I say, that whatever the *Consequence* might be, from this *Hypothesis*, yet that no *Man* could be justly charged with holding 3 *Souls* in *Man*, who professed that he held but *one*. We are not to be charged with the *Consequences* of an *Opinion*, so as
 to

to infer that we do not hold that *Opinion*: For we may not see all the *Consequences* of what we hold. Therefore though 3 *Faculties* should infer 3 *Souls*, yet cannot he who holds 3 *Faculties* be charged with holding of 3 *Souls*, while he does hold but *one Soul*; and thinks that the contrary does not follow from his holding of 3 *Faculties* in the same *Soul*.

Thus, though 3 *Persons* did infer 3 *Gods*: Yet does not he hold 3 *Gods*, who holds 3 *Persons* in *one* and the *self same God*.

If you say, that this will excuse all *Idolatry*, as of those who worshipped the *Sun*, &c. because of *God's* supposed *Residence* there. I answer, no, because supposing of that *Residence*, yet it would be *Idolatry* to worship the *Sun*, or any Thing else, meerly because of *God's Residence* in it. As you would have thought it *Idolatry* to have worshipped the *Temple*, or the *Cloud of Glory*, because of *God's special Presence*, which was there afforded.

But they did not think it to be *Idolatry*, was it therefore none? No, our *Thoughts* cannot alter the *Nature* of Things. And there are *Sins of Ignorance*. None ever confessed, no nor, I believe, thought himself to be an *Idolater*: For then, it must be supposed, that he would not continue in it. But he that adores *one God* in 3 *Persons* (supposing him mistaken in his Judgment) comes not under either of the Branches of *Idolatry*. 1. Of a false *Object*. 2. Of a false *Manner of Worship*. For the *Manner*, there is no Pretence; that consists in the *Worship* of *God* by *Images* (which he has forbidden) whether *artificial*, of our own Making; or *natural*, by any *Creature* of *God's* Making, as any of the *Host* of *Heaven*, *Sun*, *Moon*, or *Stars*; or any Thing here below, as of *Men*, *Birds*, *Beasts*, *Fish*, &c. tho' the *Worship* be referred to *God*, as represented by them; or from his supposed *Residence* or *Presence* in them. This is *Idolatry* in the *Manner* of our *Worship*. But nothing of this can be applied to the 3 *Persons*, which are supposed to be *God* himself. This was your *Idolatry* in the *golden Calf*: Which you did not take to be

be God himself, that you yourselves had made; nor could such Folly be supposed in your Solomon as to think the Images he made, to be that God that made him. This was the Idolatry forbidden in the second Command.

Then, for the first Command, which relates to the Object of Worship. If that be taken for setting up any Creature as the supreme Being; or giving divine Honour to Angels or other Ministers of God, as inferior, or middle Deities betwixt the supreme Being and us, as the Heathens thought their Demons, whom therefore they called *Dii Medioximi*: In neither of these Senses, can Idolatry be applied to the 3 Persons supposed to be in the divine Nature. For 1st. They are not Creatures, nor 2^{dly}. any inferior Deities; nor supposed to be. But all equally to partake of the same one divine Nature; as the 3 Faculties do of the same one and indivisible Soul. And therefore whatever Mistake may be supposed in the Hypothesis, yet it cannot come under any Notion of Idolatry. And no otherwise can the Worship, or paying of divine Honour to the Son or Messiah (already proved) be excused from Idolatry than by acknowledging him to be the Word of God (as you yourselves have called him) that is, one of the divine Persons in the Godhead. And this does avoid all Notion of Idolatry in the Worship of him: And can no ways come under that Prohibition of Deut. xiii. against worshipping of the false Gods of the Heathen. You lay not this to the Charge of your own Talmud and Rabbies; who give the same Expositions of your Scriptures as we do. And you know how many of them do think, that a Plurality of Powers in the one Nature of God, is intimated in the very Name of God *Elohim*, which is the plural Number; and in these Texts, among many others of the old Testament. Gen. 1. 1. 26. iii. 22. xix. 24. Psal. xlv. 6, 7. lxviii. 18. cx. 1. Isai. ix. 6. xlviii. 16. Jer. xxiii. 6. Mich. v. 2. Zech. ii. 8, 9. iii. 2. xii. 10. Now may we not reason upon these Texts, as you have done, without Imputation

tion of *Polytheism*? And so of the *Texts* in the *Gospel*? And when you come to embrace the *Gospel* (God send) we will reason with you, as with some amongst ourselves, upon what *Proofs* are there, answerable to, and explanatory of, those *Texts* in the *old Testament*, which favour the *Doctrine* of the *holy Trinity*; and then, and not till then, will be the proper *Time* to enter with you, at large, upon this *Controversy*.

But what I have now said, I hope, will be sufficient to remove all *Scruple* from you against the *Gospel*, from that *Text* of *Deut. xiii.*

And then that other *Text*, *Deut. xviii. 19.* will look very terrible upon you, that whoever should not *hearken* to the *Messiah*, when he came, *God* would *require* it of him. And you feel it *severely*, that *God* has *required* it.

III. But, to put an *End* to this *Objection* from *Deut. xiii.* The *Jews* have yielded it. If they will allow that learned *Jew* who disputed with *Limborch* to give their true *Sense*: And that according to their own *Talmud* before quoted (*tit. de Synedrio*) which says, *That any Command may be transgressed, by the Command of a Prophet, i. e. who can work Miracles to prove his Mission.*

And says that learned *Jew*, *If Christ, after he rose from the Dead, had publickly said to the whole Congregation of Israel, hear, O Israel, I am the Lord thy God, who brought thee out of the Land of Egypt: And now have redeemed you.* p. 132.
from a greater *Captivity* of *Sin*; whom you have sacrilegiously put to *Death*. *Abs dubio* (says he) without doubt, all *Israel* had believed, even to this present *Day*. Nor had there been room left for any *Doubt*, or *Suspicion*. Thus he; and he thereby yields, that such a *Miracle* as this, would have convinced all the *Jews* to believe *Christ*, when he called himself *God*. And therefore he must grant, that, notwithstanding of what is said *Deut. xiii.* *Miracles* are sufficient to vouch even the *Divinity* of *Christ*. And then the *Dispute* must only lie upon the *Miracles* recorded in the *Gospel*.
For

For the Truth of which, I refer to what is said in the first Part against the *Deists*.

XI. I would in this Place call upon you to reflect, how very exact and particular God has been in fulfilling all the *Promises* he has made unto your *Nation*. One especially, which does confound the *Deists*, who call for *ocular Demonstration*, and have it, to their Astonishment, in seeing at this Day the fulfilling of a most wonderful *Prophecy* and *Promise* made to your Nation, so many Ages past.

The *Deists* have made you, of all People, their Reproach, because you have been called the *peculiar People*, the *holy Nation chosen* of God before all Nations upon the Earth, yet ye were the *fewest* *Deut. vii. 7.* of all People; and thence argue (in their bold and *Prophane* stile) the *Injustice* and *Nonsense* of God's preferring these to all the great *Nations* and *Monarchies* upon the Earth.

They will not believe that God had more Regard to the *Jews* than to any other People; or gave any *Prophecies* concerning you. They say you coined those *Prophecies* after the *Facts* they speak of. But they Demand the fulfilling of a *Prophecy*, which they may see, and this that I speak of is obvious to the Eyes of all the World, it is recorded *Jer. xlv. 28.* *Fear thou not, O Jacob my Servant, saith the Lord, for I am with thee, for I will make a full End of all the Nations whither I have driven thee, but I will not make a full End of thee, but correct thee in Measure, yet will I not utterly cut thee off.* You will find the same *Ch. xxx. 11.* and *Chap. xxxi. 36, 37.* it is written, *If those Ordinances depart from before me, saith the Lord, then the Seed of Israel also shall cease from being a Nation before me for ever. Thus saith the Lord, if Heaven above can be measured, and the Foundations of the Earth searched out beneath, I will also cut off all the Seed of Israel, for all that they have done saith the Lord.* See the same repeated, *Ch. xxxiii. 24, 25, 26.* and confirmed, *Isai. xxvii. 7. xxix. 7, 8. liv. 9, 10. lxxv. 8. Ezek. vi. 8. xi. 16. xii. 15, 16. Amos ix. 8, 9. Zech.*

Zech. x. 9. And this was pursuant to what was promised in the *Law. Lev. xxvi. 44. Deut. iv. 31, &c.*

Now let us see how literally this is fulfilled at this Day. The great and famous *Monarchies*, who, in their turns, governed the World; and successively had destroyed the *Jews* (the *Assyrian*, the *Babylonian*, and the *Roman*) are all vanished as a dream; there is not one of them left. Their very *Names* are lost in the Earth; but your *Nation*, though *sifted* among all *Nations* (as your Prophet *Amos* expresses it, in the Place above quoted) *like as Corn is sifted in a Sieve*, yet are you preserved a *visible distinct People*, in all the *Nations* whither you have been *scattered*. And the Rage of many *Kings* and *Governments* have been let loose against you, to root you off from the Face of the Earth, and you had no helper. Yet the *Lord* was your helper, and put it out of the Power of all the Earth (though without any visible Opposition) to infringe the *Promise* he had made to you.

The *Deists* dare not say, that these *Prophecies* were made Yesterday, or not before the fall of these *Monarchies*; especially of the *Roman*, the greatest of them. And what a *Folly*, as well as *Vanity* had it been in the *Jews*, to have forged such *audacious* and *provoking Prophecies*, to have thus *dared* all the *Powers* of the *Earth* to *Extirpate* them, who hated them, and had them perfectly at Mercy?

And here let the *Deists* take Notice of this wonderful Instance fresh before their Eyes, of God's particular Reward to this most *despised* and *contemptible* People (in their Account) above all the other Nations of the Earth, how *Great* and *Honourable* soever. This is a standing *Miracle* exhibited to the whole World!

Yet is there no *Partiality* in this, as the *Deists* weakly Reason: For as *Moses* was a *Type* of the *Messiah*, so the *Church* of the *Jews*, was of the *Christian*, whose *Pales* are enlarged to take in the *Gentiles*, as often promised in your *Prophets*; by which Means your *Nation* was indeed a *Type* of the *whole World* (represented in the

the long Garment of the High-Priest! *Wisd.* xviii. 24) And consequently the Blessings of which the Jews partook; the Promises made them and miraculous Protection over them, was taking Possession in the Name, and securing the Reversion of the Gentile World, in the same glorious Inheritance. And it was Indifferent as to the good of the World, which Nation had been pitched upon as their Type. But God chose the least, that his Power and Protection over his Church might be more visible, and to shew that she must struggle through many Difficulties and Temptations; yet never be extinct (though often distressed) when all the Powers and Glory of this World shall vanish as Smoke before the Wind.

Moreover, if God had chosen any of the Great and Powerful Nations of the Earth for his peculiar People, to whom if he had given his Promise to continue them for ever; the Scorners would have blasphemed and said, that God was still on the strongest Side; and they would have ascribed their Preservation to their own Power and Greatness. This is the Reason God gives why he chose the fewest of all People, *Deut.* vii. 7. lest they should say, it was through viii. 17. their own Power and Might that they were preserved. Besides the peculiar Nation being (as before has been said) a Type of the Christian Church, it was necessary that the odds as to the World, should be against that Nation; which should subsist not by Worldly Strength and Politicks; but by Signal and Miraculous Providences. Thus the Church was best represented, as greatly distressed, but wonderfully preserved!

And here, O ye Jews, behold an equal Promise of our Messiah to his Church, and as Miraculously fulfilled as that before mentioned to yours. He promised, as before quoted, that his Church should continue even unto the End of the World, that he would be all that Time with her, to preserve her, and that the Gates of Hell should never prevail against her. And when was this promised? even at the Beginning, when his Religion was low and contemptible, hardly yet known in the World. And the Devil has been let loose (as against
Job)

Job) to spare only her *Life*, all Things else have been put in his Power. All the *Rage* and *Madness* of *Kings* and *States* and *Mobs* have been exerted against her, to *destroy* her for many *Ages* together; and she was destitute of all *Human* help, nay it was made unlawful for her, to help herself, or take *Arms* in her own Defence, against her persecuting *Kings*, as it was not permitted to you, though an Army of 600000 Men *barneſſed*, besides a great *mixed* Multitude against *Pharaoh*, *Abaſuerus*, &c. but she was commanded as you, only to *ſtand ſtill*, and *ſee the Salvation of God*; yet ſtill ſhe inſiſted upon the *Promise* of her *Preſervation* made to her by her *Meſſiah*; nay more of her *Victory* at laſt over all thoſe her *Enemies*, and *boasted* of it before them, while they were *worrying* her without controul, and *told* them that it was not in their *Power* to *deſtroy* her; yet notwithstanding all this, how *miraculoſly* did our *Jeſus* perform his *Promise*, in his now almoſt 1800 Years *Preſerving* and *Supporting* her under all her Perſecutions, and giving her *Victory* and *Triumph*! and ſhe ſtill *truits* in that *Promise* that it can never fail; could any *Power* leſs than *Divine* have *foretold* this *Preſervation*, and have effected it for ſo long a Time without *human* Means, without *Sword* or *Policy*! This is not the leaſt of the *Miracles* which *God* has ſhewn, as to you, ſo to us, in theſe *Promiſes* ſo full of *wonder*, ſo viſibly fulfilled, and now every Day fulfilling; and this is not a mean Argument to join you to us, when you ſee the ſame *God* working ſo wonderfully for you and for us, for us *only* of all the whole Earth; none of whom can *boast* ſuch *Promiſes*, and ſuch *Perſormance*, ſo unconteſtably *true*, and ſo truly *Miraculous*; therefore I beſeech you to hearken at leaſt to the wiſe reaſoning of your own *Gamaliel*, leſt ye be found *fighters* againſt *God*. For if *Act.* 5, 38, 39. this Work had not been of *God*, it could not have ſo ſtood. You firſt ſpent your *Rage* againſt this *Stone*, which your *Builders* reſuſed: And as he foretold you,

Exod. xii. 37,
38. xiii. 18.
xiv. 13. 14.

Matth. xxi.
42. 44.

it

it has ground you to Powder. Will you not yet confess, that *this is the Lord's doings*, and that it is *Marvelous in your Eyes* !

And now, O ye People greatly *beloved*, and grievously *punished*, did your God ever fail you in any *Promise* that ever he made to you? you are, and have been many *Centuries* preserved only upon the *Almighty Power* that there is in his *Promise* too strong for all the *armed Legions* of *Earth* and *Hell*; which have overthrown mighty *Empires*, and every thing else but you, and his *Church* represented by you. Believe it, your *Preservation* since your Return from *Babylon*, has been greater than in it, in *Egypt*, or in the *Wilderness*. And can you imagine that he who has wrought so many *Miracles*, and still continues them, lest any of his Words should fall to the Ground; can you think that his great *Promises* of the *Messiah*, and the *Time* of his coming so particularly described, is come to nought? As to the *Time* you confess it has failed, if not fulfilled in our *Jesus*. And where the *Time* (as of your 70 Years Captivity, 2 Chr. xxxvi. 21. Jer. xxix. 10) is named, there it is Impossible that there should be a Failure as to the *Time*.

See how exactly your deliverance out of *Egypt* was fulfilled, even to a *Day* of the *Promise* made to you. And your 40 Years in the *Wilderness*, to the 40 Days of your spying out of the Land. Nor did your many and repeated *Provocations* all along that *Time*, put off God's *Promise* one *Day* further. See then and consider how punctually our *Messiah's* Coming, according to the stated *Times* and *Ages* prefixed, as it is set down in the first *Chapter* of our *Gospel* according to St. *Matthew* ver. 17. The *Generations* from *Abraham* to *David*, 14 *Generations*: From *David* to the *Captivity*, 14 *Generations*: And from the *Captivity* to *Christ*, 14 *Generations*. God's fixed and determinate *Times* are not altered.

The *Time* and *Place* of the *Messiah's* Coming as foretold in the *Prophets*, is one of the surest *Marks* by which

we must know him ; to that End they were so Particularly set down : And if these fail so may all the Rest.

How do you expect to know your *Messiah* when he does come? he cannot vouch himself from the *Time* of his coming foretold by the *Prophets* ; for that is past, and there is no other *Time* prefixed.

Will he prove his *Mission* by *Miracles*? And will he shew *greater* than our *Jesus* has done? Can he fulfill the *Prophecies* of the *Messiah*, by not coming at the *Time* they have named; so much as our *Messiah*, by fulfilling all the Circumstances of the *Prophecies* as to *Time*, *Place*, &c.?

XII. Born of a *Virgin* (a) of the Seed (a) *Isai. vii. 14.* of (b) *David*, in the Town of (c) *Beth-* (b) *xi. 10.* *lehem.* Within 490 (d) *Years* of the (c) *Mic. v. 2.* Building of the *second Temple.* Before (d) *Dan. ix. 25.* the *Scepter* had quite departed from (e) (e) *Gen. xlix. 10.* *Judah.* To whom the gathering of the *Gentiles* has been, as to their *Messiah*, as well as the *Messiah* of the *Jews.* This is an astonishing *Mark* and *Notorious*, and insisted upon over and over again in the (f) *Prophets.* And of (f) *Psal. 2d. 8.* which none that ever took upon them *lxxiii. 8, 11. 17.* to be the *Messiah*, except only our *Jesus*, *cx. 2. Isai. 2d.* had the least shadow of a Pretence. *2. xi. 10. xlix.* And consequential to this, that he should *6. lii. 15. lv. 5.* make the (g) *Heathen Nations* forsake *lx. 3. lxxv. 1.* their *Idolatry*, and destroy their *Idols.* *Zec. ix. 10.* No *Nation* of the *Heathen* was ever *Hos. 2. 23.* brought to this by the *Law*; but how (g) *Isai. 2. 18,* many have by the *Gospel*! By the way, *20. xxxi. 7.* you may see by this, how unreasonable *Ezek. xxx. 13.* your Exception is against our *Messiah*, *Zecb. xiii. 1, 2.* from *Deut. xiii.* as if he introduced the *Worship* of the *Heathen Deities*; which he only has effectually destroyed. He only stopt the Mouths of their *Oracles*; which within 100 Years after his coming, were all totally silenced in the Reign of *Trajan.* He only deposited his (b) (b) *Psal. xvi. 9.* *Flesh* in the *Grave*, in *Hope* that it should *10.*

see

see Corruption. They gave him (i) Gall to Eat, and Vinegar to Drink. They (k) pierced his Hands and his Feet; and cast Lots upon his Vesture. They upbraided him in the same (l) Words foretold. His very (m) Price was foretold, and how the Money should be disposed of. That a (n) Bone of him should not be broken. Again, the particular Manner (o) of his Riding into Jerusalem upon an Ass; which your most learned Rabbi Saadia Expounds of the Messiah. As also the second, and cx. Psal. and other Scriptures before quoted. I could enlarge upon this Head, and shew many more Particulars wherein our Jesus did and does exactly answer to the several Marks given of the Messiah by the Prophets.

Which is so strong an Argument, so past all Possibility of Cheat or Contrivance, that the first of our Apostles reckoned it even beyond Miracles, or rather as the greatest of Miracles, greater than those shewn to our outward Eyes. For proving the Mission of Jesus from their being Eye-Witnesses of his Majesty, in his Miraculous Transfiguration, and the Voice which then came to him from the excellent Glory, which Voice (says he) we heard, when we were with him in the Holy Mount; he adds, as a yet further Proof, we have a more sure Word of PROPHECY, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts. Pray God it may, and that he may open your Understanding, as he did of his Apostles, that they might understand the Scriptures, that thus it behoved Christ to suffer, and to rise from the Dead the third Day; and that Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem. All which you see fulfilled, yet you will not believe it! You see all fulfilled that he foretold

so particularly of the *Destruction* of *Jerusalem*, and that that Age, in which he spoke, should not pass till it was fulfilled, though there was then no appearance of it.

XIII. What *Witch-craft* then is it, what heavy judgment lies upon you, that you should harden your Hearts against this *Messiah*, who shed his *Blood* for you; who died praying for you! who offered up himself a *Sacrifice*, to purchase *eternal Redemption* for you, which the *Blood* of *Bulls* and *Goats* could never do. The very Institution of *Sacrifice* does declare, that God would require *Satisfaction* for the Sins of *Men*; and that without *Shedding* of *Blood* there could be no *Remission*; not of *Blood* less noble than our own; but of the great *Messiah*, of dignity and *Merit* sufficient to make *Satisfaction* for the Sins of the whole *World*. And now I appeal to yourselves, whether this *Scheme* of God, in *Christ*, reconciling to himself lapsed *Humanity*; and thus *Triumphing* over all the *Powers* and *Malice* of that *Serpent*, the *Devil*, who seduced *Man* into *Disobedience*, be not more worthy of God; a *Demonstration* of greater *Power*, and *Wisdom*, and *Goodness*; and a more *Literal* fulfilling of that first Promise of the *Messiah*, *Gen. iii. 15.* than giving to any one *Nation* (though it were your own) the *Conquest* over your *Enemies*, and a *Temporal Reign* upon *Earth*.

Yet this is the *Objection* you have against your second *Moses*, as against the first. *Where is the Inheritance of Fields and Vineyards* that *Num. xvi.* was promised to us? You hanker after these 14. poor perishing Things; and neglect your eternal *Inheritance*, which was figured by them. You long more after an *earthly* than a *heavenly Canaan*: And for a little *Rest* there, than a *Rest* for ever. Therefore you reject our *Spiritual*, and choose to your selves an *earthly* and *fighting Messiah*. But you cannot have him. And God, in *Mercy*, has turned you out of your beloved *Canaan*, and given it to the basest of *Men*, to take off your *Minds* from it; and to instruct you that that is not the *End* of his *Promise*. And because you prefer it to the glorious *Purchase*, that our

Messiah has made for us ; which the *Angels* desire to look into. But ye think scorn of that *pleasant Land*, where there is everlasting *Victory* and *Triumph*, and *Sabbath* and *Jubilee* ! O, shut not your Eyes wilfully against your own Happiness. Call it to Mind, and shew yourselves Men. Is not this a more *exalted* and *rational Completion* and *Archi-Type* of your *Law*, than the *Tables* of *municipal Statutes*, to distinguish you for some short Time from other People ? If that be all the *Import* (as you would have it) of the whole Glorious Dispensation to *Moses* ; was this *Worth* or *Proportionable* to that *astonishing Appearance* upon Mount *Sinai*, and all that wonderful *Oeconomy* of *Miracles*, by which your *Law* was *Established* ! But if you will look (with us) to the *End* of your *Law*, then you will see every *Tittle* and *Jot* of your *Law*, *Fulfilled*, *Exalted*, *Glorified* in the *Heavenly Reign* of our *Messiah*, the second *Adam* ; the innocent *Isaac* that was *sacrificed* ; the *Joseph* that was *sold* by his *Brethren*, for their future *Preservation* ; the *Moses* who delivers us out of *Egypt*, the *Slavery* and *Thra'dom* of *Sin* and *Hell* ; and conducts us safe through the *Wilderness*, the *Temptations* and *Distresses* of this *wretched Life* ; our *Josbua*, who opens our way into the *heavenly Canaan* : Thro' *Faith* in whose blessed *Passion* and *Sacrifice* for us, when lifted up upon the *Cross*, like the *Brazen Serpent* in the *Wilderness*, the mortal *Biting* of our *Spiritual Serpent* the *Devil* is cured ; and our *Souls* eternally saved. These are the glorious Things that were shewn to *Moses* in the *Mount* ; after which *Pattern*

Exod. xxv. he was commanded to frame the *Tabernacle*, and all the *Institutions* thereof, as

40. *Types* and *Shadows* of those Things which

Heb. ii. 4. were to be *Perfected* in the *Heavens*. By

Faith in which the *Just* shall *Live*. And will you now reject the *Pattern* for the *Types* ? Will you *Degrade* your *Law*, to mean nothing beyond the outward *Senses* ? Nothing but what is *Visible* and *Temporary* ? To have no *spiritual* and *eternal Signification* ? Do we therefore make *void* the *Law* ? Yea, we *establish*

tablish the Law. We carry it whither it was intended. We shew an *eternal* and *heavenly* Light *shining* through it all, and every *Institution* of it. We look with *Reverence* and great *Veneration* upon it, as the *School-master* that was ordained to bring us unto *Christ*, as the *Ladder* that was set to *Climb* up to *Heaven*. But you will not *Climb* with us; you say that the *Top* does not reach to *Heaven*, therefore you stop short upon the lower *Steps*. The *Patriarchal* Dispensation before the *Flood* was one *Step*: The *Abrahamical* another: The *Mosaical* another: And you still expect another, the *Last*, and most *Perfect*, under the *Messiah*. Yet you reject it now it is come: And there is to be no other.

Be not afraid to lose your *Law* or your *Prophets*, you will hear them read every *Day* in our *Churches*, and their true and full *Import* explained and fulfilled in the *Gospel*. For the *Gospel* is the best *Comment* upon the *Law*: And the *Law* is the best *Expositor* of the *Gospel*. They are like a *Pair of Indentures*, they answer in every *Part*. Their *Harmony* is wonderful: And is of it self a *Conviction*; no *human* Contrivance could have reached it. There is a *divine Majesty* and *Fore-sight* in the answer of every *Ceremony* and *Type* to its *Completion*. And there is one yet to be *completed*. O the glorious *Day* when that shall come! That is, the *Grafting* you in again to your own *Olive-Tree*, the *Fatness*, the *Sweet*, the *Marrow* of your *Law* fulfilled in the *Messiah*. For we do *Rom. xi.* believe, that *Blindness* is happened to *25, 26.* *Israel*, but in *Part*, till the *fulness* of the *Sc.* *Gentiles* be come in: And so that *all Israel* shall be saved; for the *Gifts and Calling of God are without Repentance*. God hath concluded all, *Us* first, and then *You* in *Unbelief*, that he might have *Mercy* upon all; that the *Praise* may be to *God*, and not to *Us*; that no *Flesh* should *Glory* in his *Presence*. O, the *Depth* of the *Riches*, both of the *Wisdom* and *Knowledge* of *God*! How *unsearchable* are his *judgments*, and his *Ways* past finding out! For of him, and through him,

and to him are all Things. To whom be Glory for ever. *Amen.*

XIV. But though the *Judgments of God* are in themselves *unsearchable*, yet they generally move in the Road of *second Causes*: And so far it is lawful for us to look into them; and sometimes necessary, in order to our *Duty*, as being not only brought upon us for our *Sins*; but continued by them. So that by discovering the *Causes*, we may *prevent* or *shorten* our *Judgments*.

Therefore I would here inquire a little into some of those most *visible Causes*, which have all this time, and do still harden the *Jews* in their *Obstinacy* against Receiving the Doctrine of *Christ*.

And some of these are on the *Jews* side, and some on the *Christian*.

I. First for the *Jews*. They have, since *Christ* came, quite altered their own *Doctrine* and *Topicks* from whence they used to argue before; on purpose to avoid the plain *Proofs* thence drawn for our *Jesus* being the *Messiah*. To instance in a few.

1. There are great Presumptions, that they have altered and corrupted the very *Text* of their own *Scriptures* of the *Old Testament*, in those places which speak of the *Messiah*, which gave the *Marks* of him, and pointed out the *Time* of his coming. However this they cannot deny, that whether by the Loss of the *Vowels* in the *Hebrew* Tongue, or from whatever Cause, that *Language* is now rendered so *uncertain*, beyond any other in the World, as that one *Word* bears many different *Significations*, insomuch that every *Text* almost will afford perpetual *Jangling*: Which has made some of your most learned *Rabbies* complain, that your *Scriptures* are become in the Words of the *Prophet*, before quoted, as a *Book sealed up* to you: And that the true Sense of them will not be known till the coming of the *Messiah*, who will restore the *Vowels* and right Knowledge of the *Hebrew* Tongue.

It

It is long since the *Hebrew* has ceased to be the *Vulgar Language* of your *Nation*; and consequently to be well understood by the *Jews* themselves, who now learn it at *Schools*, as other Men do. *Josephus* complains of the Loss of the *Hebrew Tongue* among the *Jews* in his Time; and it was so, long before.

This occasioned that the *Greek Translation* of the lxx. was publickly Read in the *Jewish Synagogues*, many Years before the coming of *Christ*.

This *Translation* they thought to have been *divinely inspired*. And made great *Boasts* of it, as you may read in *Josephus*, and many other of your *Authors*. And it continued in this Reputation with you, and was read in your *Synagogues* till *Christ* came, and for about an hundred Years after. Then you rejected it, because of the plain *Proofs* that were brought out of it for our *Jesus* being the *Messiah*. And set up the spurious *Greek Translation* of *Aquila*, who was an *Heathen*, a *Christian*, and a *Jew*, which he then made when the *Hebrew Tongue* was so greatly decayed from that Purity which it confessedly retained when your lxx. *Priests* made that famous *Translation* for *Ptolemy* King of *Egypt*, about 300 Years before *Christ*: And was never *Questioned* by any of you, but held in the highest *Veneration* all that Time, till after the coming of our *Saviour*, because of the flagrant *Testimonies* it bore to him. And were it now admitted, as it formerly was amongst you, and as it truly is, the best *Comment*, at least upon the *Hebrew Text*, to determine the *Sense* of it when the *Words* are *Doubtful*, and (because of the present *Defect* in that *Language*) of various and different *Significations*, I say, if this were admitted (which you cannot Refuse, without casting *Reproach* upon all your Predecessors for 300 Years before *Christ*, who did admit it; and upon your selves confessing that you have done it *unreasonably*) you would not be able to maintain your hold against *Christianity*. Are not the *Quotations* of your *Scriptures* which are in your learned *Philo* (who lived in the Days of *Christ* and his *Apostles*) and of others your chief *Rabbies* before that Time, more according

to the *Translation* of the lxx. than of the *Hebrew Text*, as you have it at present? And what Reason can you give, why you dare not Quote that *Translation* still? But because it renders the *Sense* of the *Hebrew* so, as leads it directly upon our *Saviour*, and cannot be extended further; and it cuts off those *vain and precarious Excuses*, which you would draw from the present *uncertainty* of the *Hebrew Text*. Yet none of your latter *Expositions* can pretend to any Authority equal to that of the lxx. even your selves being the *Judges*! This shews, that you are not disposed to find out the *Truth*; but bent to shut the Door against it.

2. As the *Jews* have thus manifestly stood out against the Conviction of the holy *Scriptures*, by inventing and using these arts to corrupt them, at least, to *bide* and *obscure* their true *Meaning*. So have they for the same Reason, viz. in Prejudice to our *Messiah*, altered their former *Principles* and *Notions*, which they had received by *Tradition* from their *Fathers*. Thus finding that the Notion of the *Λόγος*, or *Word* of God, which was universally received among the *Jews*, before *Christ* came; and largely insisted upon by *Philo*, that learned *Jew*, even in the *Apostolical* Age, that as before has been noted he was *God*, and yet a distinct Person from *God* the Father of all; that he was *Χαρακτῆρ*, the express Image of *God*: The great *Δύναμις*, *Instrument* or *Power* by which *God* made the *Worlds*: The *Ἀρχηγός*, *supream* Archetypal *High Priest* and *Mediator* betwixt *God* and *Men*; of whom the *High Priest* under the *Law*, was a *Type* and *Figure*; by outward *Communion* with whom *Men* were made capable of, and had a Title to the inward and *spiritual* *Communion* with the *Λόγος*, and by him of *Reconciliation* and *Acceptance* with *God*. From this Notion of the *Λόγος*, *St. John* Disputes, according to the received *Principles* of that Age: And having proved *Christ* to be the *Λόγος*, he in his *Gospel Epist.* and *Revelation* gives him the Titles which were usually ascribed to the *Λόγος*, of *Light*, and *Life*, and *Truth*. And from having *Communion* with him, infers that we have also

Com-

Communion with the Father. But the Jews finding that these Principles led directly to the Divinity of our Saviour, and all that is said of him in the Gospel, presently forsook their own Principles: And as early as Justin Martyr, began to deny them, as Trypho the Jew did, and put Justin upon the Proof of the *Δόξα*, being a Divine Person, &c. which he did out of Philo, and other approved Authors of the Jews.

It is plain that the Jews thus understood it, when they accused our Saviour of Blasphemy, and of making himself God, because he called himself the Son of God. For they called themselves the Sons of God, in a large Sense, as so Adopted, and in Federal Covenant with God: But they knew it was the received Notion among them, that the manner how the *Δόξα* was the Son or Word of God, was Natural, as proceeding from the Nature of God; and that for any to call himself the Son of God, in this Sense, was to make himself God. Whence it is plain that they thought the *Δόξα*, to be God.

3. The Jews finding that the mystical and primary Sense of their Law did refer to the Messiah; and were most exactly and particularly fulfilled and compleated in our Saviour; rather than be convinced by this, they have now (as the learned Jew that disputed with Limborch) denied that the Law was Typical, or referred to any more perfect State. The contrary of which is plainly intimated, *Exod. xxv. 40.* from whence our Apostle convincingly argues, *Heb. viii. 5.* But the Jews now will have no Type in the Law: Or the Office of the Messiah to extend beyond Temporal Conquests, to any spiritual or heavenly Acquisitions, sticking in the bare Letter of the Law.

But Philo and the Jews before him, did largely insist upon the Mystical, which they made the principal End and Intendment of the Law. As indeed it is, and most apparently so, if we duly consider the Law it self, and the Prophets, who often mind us of it. And without

which they cannot be *verified* (as before is shewn.) And their *Meaning* runs low and contemptible, no way answering the *Magnificence* and *Glories* which are there reveal'd.

Jacob confessed himself and his *Fathers* Gen. xlvii. to be *Strangers* and *Pilgrims* on the Earth.
9. Whence our *Apostle* does argue very forcibly, *That they who say such Things, declare plainly, that they seek a Country. And truly if they had been mindful of that Country from whence they came out, they might have had Opportunity to have returned: But now they desire a better Country, that is, an heavenly.* If the Land of *Canaan* had been all their View, and they had understood the *Promise* made to them of *Canaan* to have had no further Meaning than the *Letter*, only the temporal Enjoyment of that pleasant Country, they needed not have wander'd from it, as they did. Or they might have had Opportunity to have return'd to it.

When *David* was in Possession, and 1 Chr. King of it, he declar'd himself to be then xxix. 15. in a *Pilgrimage*, and a *Stranger* in it.

This shews they had a further Prospect; and that they extended the *Promise* made to them of *Canaan*, to mean principally and ultimately the heavenly *Canaan*, of which they understood the earthly *Canaan* only as a *Type*. And if *Canaan* itself was a *Type*, no doubt *Jerusalem* must be so too, and the *Temple* with all the *Service* of it, that is all your *Law*.

Your *Cabala* makes your outward *Law*, but the *Cortex* or *Shell* of the hidden *Mysteries* that are contained in it.

Yet you are now grown to that violent *Prejudice* against this (tho' you would stick to your *Cabala* too, and think it divinely inspired) because it leads directly upon *Christianity*, that your learned *Jew* has set up this

this Principle, *Quod Cultus externus, ut talis, est interno multo perfectior.* And as a just Consequence of this, *Quod externus non minus Deo gratus, quam internus, i. e. That the outward Worship, as such, is much more perfect than the internal.* And therefore, *That the outward Worship is not less grateful to God than the internal.* These are the Titles of his Chapters. And the end of setting up these desperate Positions is, to obviate the *Christian* argument, That the *inward* and *spiritual* Worship is chiefly regarded by God; and consequently the *inward* and *spiritual* Meaning of the *Law*, is much preferable to the *Letter* and *outward Observances*: That therefore there is a *spiritual* Sense in the *Law*, which exceeds the *Letter*, or which is typified by it: That this is fulfilled in *Christ*, who has thereby consummated and perfected the *Law*. To oppose this the *Jews* are driven to that Extremity, as here you see, to prefer the *outward Worship, as such*, to the *inward*. Contrary to the Tenor of their own *Law*, and their *Prophets*, where the *inward Circumcision* of the *Heart* is so often inculcated and prefer'd to that *outward* in the *Flesh*. Nay the *outward Institutions* of the *Law*, where the *inward* and *spiritual* Meaning and Intendment of them is not regarded, are declared to be *hateful* and *Abomination* to God. The *inward* is not only prefer'd, *I desire Mercy and not Sacrifice; and the Knowledge of God more than Burnt-offerings. Sacrifice and Offering thou didst not desire, but, mine Ears hast thou opened.* But, in respect to the *inward*, the *outward* are said not to have been commanded by God; that is, they were commanded for the sake of the *inward*; and therefore without respect to the *inward*, the *outward* were not commanded.

To rid you out of this Perplexity, your learned *Jew* has advanced a strange sort of an Argument to maintain his *Paradox*, before mentioned, of preferring the

Limbor.
Collat.
N. xi.
xii. p.
118,
120.

Isa. i.
11, to
21.
Hof. vi. 6.
Ps. xl. 9.
Jer. vii.
22, 23.

outward, as *such*, to the *inward* *Worship* and *Sense* of the *Law*, where he explains his forefaid *Position* thus, that the *outward* is not to be supposed without the *inward*: And that the *outward*, as including the *inward*, is preferable to the *inward*. But this instead of solving the *Case* makes no *Case* at all of it. It is no more than this, whether *two* be not more than *one*? Whether both *outward* and *inward* be not more than the *inward* alone? Which no body will dispute with him. But then this cuts off all *Comparison* betwixt the *outward* and the *inward*, and consequently makes no *Sense* of those *Texts* before mentioned, and many others, where the same comparison is insisted upon. And when the *Jew* says, that the *outward* as *such*, is preferable, &c. what does he mean by *as such*? Is it the *outward*, as *outward*? Which any one would take to be the *Meaning*. But his *Meaning*, as he explains it, is, the *outward* as *such*, that is, as both *outward* and *inward*.

So very *thin*, and *contradictory* are these strin'd *Excuses* you have set up against the *spiritual*, which is the *main* and *principal* *Intendment* of your *Law*; because it cannot be *fulfilled* but only in our blessed *Lord* and *Saviour* *Jesus Christ*, and his *spiritual* *Kingdom*.

4. The modern *Jews* have, since *Christ's* *Time*, gone away from the constant *Tradition* of their *Fathers* before *Christ* came, viz. That the *Messiah* *Job. vii.* would shew himself to the *World*, and
31. vouch his *Commission* by *Miracles*, of which sufficient has been said before. And that this *Contrivance* discovers plainly their *Guilt*, that it is not *Conviction* which they want, but that they are resolved not to be *convinced*.

5. They have not only departed from the *Traditions* of their *Fathers*, but they have invented *new* and *strange* *Conceits*, of which their *Fathers*, before *Christ* came, never dreamt. As of *two* *Messiahs*, the one a *suffering*, the other a *triumphing* *Messiah*: To answer these *two* *States* of *suffering* and *triumphing*, which were told

told of the *Messiah* ; and both fulfilled in our blessed Saviour. To avoid which the *Jews* since his Time, have invented these two *Messiahs*. The *Jews* in our Saviour's Time, even the *Apostles* themselves, till after his *Resurrection*, had not the true Notion of the *Sufferings* of the *Messiah*, much less of his *Death*. When he spoke of it, his *Disciples* rebuked him, and understood nothing of it. And the *Jews* told him, *We have heard out of the Law, that Christ abideth for ever : And how sayest thou the Son of Man must be lift up ? that is crucify'd.* They were looking out then, as you are now, for a temporal fighting *Messiah*, who should restore again the Kingdom to Israel. They thought not then of the *Sufferings* of the *Messiah*. Far less did they dream of two *Messiahs* ; one to suffer, the other to conquer. You can shew no Foot-step of any such Doctrine amongst the *Jews*, before *Christ* came. And it shews the *Distress* your latter *Rabbies* were driven to, when they could find no shift but so groundless and foolish an *Invention* : which is of a piece with your other *fulsome* and *ridiculous Legends* (before mentioned) of the *Messiah's* fitting almost these 1800 Years amongst the *Lepers* at the gates of *Rome*. That he is in *Paradise*, but ty'd in a *Woman's Hair*, that he cannot come. The mad and nonsensical Stories of your *Behemoth* and *Leviathan*. Of God's weeping when your City was destroy'd. Of his daily Study in the reading of your *Law*. And such other delirious Fancies, as shew the Greatness of your Judgment, threaten'd 2 *Thess.* 2. 11. And visibly fulfilled upon you more than upon any People. God sending you strong Delusion, that you should believe such monstrous, and even contradictory Lies ; because you received not the Truth, that ye might be saved ; but had pleasure in Unrighteousness, in such rabbinical and shameless Fopperies, they deserved not to be called Forgeries, on purpose to elude the infallible Demonstrations which our *Jesus* gave of his being the *Messiah*. These
are

Matth.

xvi. 22.

Luke xviii.

34.

Joh. xii,

34.

Acts. 1. 6.

Luke xxiv.

26.

are the *great*, though pitiful *Obstacles*, on the *Jews* Side which hinder their embracing of *Christianity*.

II. I come now to other *Obstacles*, which lie on the *Christian* Side.


1. The learned *Jew* that disputes with *Limborch*, complains of the great Scandal given to
Limbor. the *Jews* in the *Popish* Countries, by the
Collat. Idolatry which they see practised there.
 p. 102. They cannot bear to see the *great God* painted like an *old Man* in their *Churches*, and *Mass-Books* : In their *Shops*, and *Houses* ; and publicly sold by Allowance. This they take to be the *Sin* so strictly prohibited, *Deut.* iv. 15, 16. and in many other *Scriptures*. Besides their *worshipping of Saints, Angels, &c.* See *Sandys, Speculum Europæ.*

2. There is another strange Sort of Impediment which the *Jews* have met with in *Popish* Countries, that is, that if any of them turned *Christians*, they forfeited all their Estates, on pretence that they or their *Ancestors* had got them by *Usury*. Of this several good Men in the *Church of Rome* have complained, as *Bradwardinus.* l. 1. *De Causa Dei.* Chap. 1. Corall. part. xxxii. *Cardinalis a S. Severina in Catechismo Generali pro Catechum.* chap. xx. *Gasparus Belga a Jesuit, in Epist. Ormutina* (est inter epistolas *Indicas*) wrote. *An* 1549. speaking of one *Rabbi Solomon*, who desired *Baptism*, says, that he, and many others would have embrac'd *Christianity*, if it had not been for that Law among the *Christians*, that they should be obliged to restore whatever they had got by *Usury*. This I have taken out of *Hornbeck Contr. Judæos. Lugdun. Batav. An.* 1655. in *Prolegom.* p. 31, where he cites more Authorities. As of *Job. Gerson*, apud *Bochellum* tit. *de Judæis.* And amongst us, *Edwin Sandys, de Statu Relig.* cap. xli. *Georgius Theodorus, de statu Judæorum in Repub. Christian.* cap. ix. He says, that this Custom was taken away by a particular Bull of *P. Paul.* iii. by the Council of *Basil.* Sess. xix. And of *Lateran*, under *Alexander* iii. c. 26. How it is at this Day at *Rome*, in *Spain, Portugal*, and other *popish* Countries I cannot tell ;

tell; but Sir *Edwin Sandys* in his book before quoted, wrote *An. 1599.* says, that when he was in *Italy*, the same *Forfeitures* were still exacted of the *Jewish Converts*, except where the *Pope* gave *Dispensation*; which he knew granted only to some few *Physicians*, their gains not being supposed as got by *Usury*. But it stopt the *Conversion* of others.

II. I come now to the *reformed Churches*, where the *Jews* meet with neither of these forementioned *Impediments*, but whither many *Jews* do come out of the *Popish Countries*, as the learned *Jew* confesses to *Limborch*, on purpose to avoid the *Idolatry* in the *Church of Rome*, to which many of them are forced to comply, to save their *Lives* or *Estates*; and others are tempted to it, and counterfeit *Christianity* for the sake of *Preferments*, especially in *Spain*, and *Portugal* as before has been told: And many of them do fly into *Holland*, where there is *universal Liberty* of *Conscience*, and that they may *Profess* and *Practise* their *Judaism* openly. This has brought so many of them into *Holland*, more than into other of the *Countries* called *Reformed*.

1. But there is another sort of *Impediment* which they meet with there, that is, The various *Sects*, which are tolerated, and owned as *Churches*, though most *Opposite* and *Contradictory* to one another. This goes violently athwart the fixed and stated *Principle* of the *Segullah* or *Peculium*, which God delivered to the *Jews* from the Beginning, and implies the true *Notion* of a *Church*, as being a *Peculium* or *Select Society*, gathered from amongst the rest of *Mankind*, under *Governors*, and *Laws*; with *Promises* and *Privileges* of their own, *Peculiar* to themselves, and *Independent* of all others upon the Earth. Now the *Jews* cannot think this *Segullah* transferred to a *Christian Church*, where there is no *Notion* of any *Segullah* at all; or such a *Lame* one, as *Admits* and *Excludes* no body. A *Park*, without *Pales*! Which reduces the *Church* from a *Society* to a *Sect*, only to *Believe* such Things, without being subject to the *Governors* or *Laws* of the *Society*; without
any

any Principle of Unity. A Church without a Bishop ! A Body without a Head ! This Latitudinarian no Principle is so perfectly adverse to the received Notion of the Jews all along, that they can as easily believe no Faith as no Church. And can never think their Faith terminated or fulfilled in that Church, whose Constitution is not framed alike to theirs : For how otherwise was theirs a Type of Ours ? A Type so called from its Likeness to what it does Represent. And what Resemblance is there betwixt the Church in Jerusalem, under one High Priest, and in Holland, where Episcopacy, of which that was the Image, is abolished ? What agreement betwixt the Temple, into which none were admitted but Proselytes to the Constitution, as well as Faith of the Jews ; And that Church, whose Doors are open to all Comers and Goers ; which has no Communion, by admitting of all Communions ; and makes no Communion necessary ? How was the one Altar of the Jewish Church, a Type of Altar against Altar in every Parish ? of a hundred opposite Altars, that is Communions at Amsterdam, yet all acknowledged to belong to the Christian Church ? It is true, opposite Communions may agree in many Things, as all do in some Things : But how they can be called one Church, is difficult for a Jew to apprehend as a Church without a Communion, that is, a Society which has no Society. A Church, and not a Peculium, is an open Inclosure. And a Society without Government is as great a Contradiction. And other Government than Monarchial in the Church the Jews never understood, nor did God ever appoint. Not that all Churches in the World should have one Visible, and universal Head upon Earth, more than all the Kingdoms of the Earth are to have one universal Monarch under God ; to whom the whole World is one Kingdom, though composed of many different and independent Kingdoms : As the one Catholick Church may consist of many independant Churches, which all make one Church to Christ. Of each of these under her own Bishop, the Church of the Jews at Jerusalem (being itself a particular Church) was a Type, under her High-Priest. And as he was a Type of Christ the  the Arche-Typal and universal

versal High-Priest and Bishop of the Catholick Church, so the Church of the Jews may be called a Type, also of the universal Church; as that Nation was a Type of the whole World; of which the High-Priest wore a Representation as well as of the Segullah, as before has been observed from Wisd. xviii. 24. For God is King of all the Earth; though more especially of his Church.

The Miraculous Performance of that Promise of Perpetuity which God made to the Nation of the Jews has been discoursed before: but here I would take Notice of one great means by which it has been brought to pass; which is, the strict Notion that the Jews still retain of the Segullah. Those many Myriads of them who, at first, went over to Christianity found as strict a Notion of the Segullah there. And saw how it was transferred, as from the beginning it was intended, from the Segullah of Moses, to that of the Messiah. It was indeed but the same Church or Segullah under different Oeconomies or Dispensations. But those Eyes were blinded, that they saw not this, remained in their Infidelity and stuck to their old Segullah. And God, who brings Good out of Evil, has made this a Means, the great Means, of keeping them a distinct People to this Day. For should the Jews turn so much Latitudinarians, as to lose this Notion of the Segullah, and grow indifferent in their Rights and Customs; if they should inter-marry with the Nations whither they are scattered, and Conform to their Customs and Manners, they would soon lose both their Name and Religion; and by being mixt with the rest of the world, grow undistinguished from them, as a river when it is emptied into the Ocean.

If it be objected, that then the foresaid Promise of God would be broken, of preserving them for ever a distinct People; and therefore that this Promise stands in the way against their Conversion.

I Answer, that it did not stand in the way against their Conversion, in the Beginning of Christianity. For the Jews who then turned Christians, did not at all for that, lose their Name or *Act. vi. 1.* Nation. And they were plainly distinguished from the Converts of the Gentiles. *xxi. 25.*

To

To make this more clearly understood, let us consider that when *Christ* first sent forth his *Apostles*, their *Commission* was limited to the *Jews* only, in the strictest Sense, *Go not into the way* *Matth. x. 5.* *of the Gentiles, and into any City of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel.* Here the *Samaritans*, though *Jews*, are excluded, because they were *Schismatics*, and not strictly within the *Segullah*. And thus it continued all *Christ's* Life-time. The *Gospel* went not without the *Pale* of the *Segullah*. After *Christ's Resurrection*, then he extended *Luk. xxiv.* their *Commission* further, and bade them *Go, 47. and Preach to all Nations*, but still *Beginning at Jerusalem*. To shew that there the *Christian Segullah* was first established; and derived from thence, as from the *Root* to spread among all *Nations*. But it appears not that the *Apostles*, even long after that Time, understood the full extent of their *Commission*: For till the *Vision of the Sheet*, *Acts x.* *Peter* himself did not know that the *Gentiles* were capable of being admitted into the *Christian Segullah*: Of which he was convinced by a great *Miracle* then shewn in the descent of the holy *Ghost* upon *Cornelius*, &c. which satisfied the rest of the *Church* who contended with him, for his *Preaching to the Gentiles*, *Acts xi.* So that till this Time, the *Christian Segullah* consisted of none but of the *Jews* only. Into which the *Gentile Proselytes* were afterwards admitted, even as into the *Jewish Segullah* under the *Law*. *Christ* foretold the future calling of the *Gentiles*, *other sheep have I which* *Joh. x. 16.* *are not of this fold; them also I must bring, and they shall hear my voice*, said *Christ* to the *Jews*. And signified to them, that the *Gentile Converts* should, at last be made equal to them; and in some respects be preferred before them, *Matth. xx.* in that *Parable* of those called at the *eleventh hour*. And that the *first* called should be *last*, and the *last first*. He shewed likewise that his *Mercy* extended even to the *Gentiles*, by his *Compassion* to the *Woman of Canaan*. But at the same Time,

Time, he asserted the *Prerogative* of the *Segullah*, or *Church* of the *Jews* : Whom he calls the *Children*, in comparison of whom the *Gentiles* were but *Dogs*, that is, out of the *Segullah* (as it is expressed, *Rev.* xxii. 15,) *I am not sent* (said *Christ* to her) *but to the lost sheep of the House of Israel*, that is, the *Segullah* was to be set up only with *them*, to whom, only he himself preached : The *Gentiles* were to come in only as *Proselytes* to the *Jews*. And that not by the *Ministry* of *Jesus* himself, but only of his *Apostles*, after his *Ascension*. In all things the *Preference* was given to the *Jews*. And the *Christian Segullah* was fixed among *them*. They are the natural Branches. Theirs is *Christ*, the *Apostles* and first *Christian Church*. And we freely confess, as our blessed *Lord* has taught us, that *Salvation is of the Jews*. He revealed not himself to the *Gentiles*, he would not answer a Word to *Herod*, or *Pontius Pilate* ; but declared himself expressly to your *High Priest* and *Sanhedrim*. He did Good to all, even to the *Gentiles*, and healed their Sick. His *Mercy* is over *All* his *Works* ; but much more eminently to his *Church*, his *Segullah*. The *Childrens Meat* is reserved only for them. *There* only it is to be had ; therefore all are invited to go *thither* for it. All are capable of being adopted *Children*, by their Admission into the *Segullah* ; and the *Children*, who forsake it, or are justly turned out of it, fall to the Condition of *Dogs*, for *without* are *Dogs*.

The twelve *Apostles* were chosen with respect to the *Segullah* of the twelve *Tribes*. Our *Saviour* himself makes the Allusion. When he said to them, *Ye shall sit upon twelve Thrones judging the twelve Tribes of Israel*. And the *Names* of the twelve *Tribes* are described as written upon the twelve *Gates* of the *New Jerusalem* ; and answering thereunto the *Names* of the twelve *Apostles*, upon the twelve *Foundations*.

Matth. xv.

26.

Rev. xxii.

Job. iv. 22.

Rom. xi.

24.

Luk. xxiii.

9.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xxvii. 14.

xxvi. 64.

tions. Then the calling of the *Gentiles* after the *Jews*, was in the like manner signified in the *Luk. x. 1.* Number of the lxx. whom our Lord ordained some time after the *Apostles*. For the *Jews* divided the *World* into seventy *Nations*; there being just so many *Sons of Shem, Ham, and Japheth* recorded in the x. of *Gen.* who are said to be divided after their *Tongues*, and after their *Nations*. Thence the *Jews* concluded, that there were seventy *Nations*, and seventy *Languages*, the *Languages* distinguishing the *Nations*; because each sorted to those of his own *Language*; and so those of each *Language* made a distinct *Nation*. It would be hard otherwise to conjecture how the world should be divided into several *Nations*, without such a *Force* and *Necessity* put upon them, and leading them, I may say, *Irresistably* into it, by the *Miraculous Divisions of Languages*. For we cannot very easily suppose, that the whole *World* should meet together to *Canton* it out into several *Nations*, by a *free* and *equal Vote*, to *Number* out *who*. and how many should belong to each *Nation*, and to *Name* all the *Kings* or *Governors* of each *Nation*, as it is done in the x. of *Gen.*

Now the *Jews* believe that this *Division* of the *World* into seventy *Nations*, was done by *God* with a particular respect to his *Segullab* to be afterwards set up in *Israel*; whose *Sons*, that descended with him into *Egypt*, are recorded, *Gen. xlvi.* and are just seventy. They think this to be intimated, *Deut. xxxii. 8.* where it is said, *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, He set the bounds of the People, according to the Number of the Children of Israel.* And *ver. 7.* shews this to have been a *Tradition* of the *Jews*, in the *Days of Moses*.

Therefore, as our *Blessed Saviour* sent out at first twelve *Apostles*, with respect to the twelve *Tribes*, and limited them to *Preach* to none other; so did he afterwards appoint other seventy also, with respect to the other *Nations* of the *World*, who were, in *Time*, to be brought into the *Segullab*. And it is observable, that

that in the Commission given to the *seventy*. *Luk. x.* there is no such *Restriction* as is given to the *Twelve*. *Matth. x. 5.* of not going to the *Gentiles*, or *Samaritans*. Though the Door was not fully opened to the *Gentiles*, till the *Vision* of the *Sheet*. *Act. x.* as before has been said.

After this, the *Gentiles* came in abundantly to the *Segullab*. But the *First Christian Church* was wholly of the *Jews*, and established in *Jerusalem*. Whose *Bishop* did answer to the *Highb-Priest*, and was the *Principle of Unity* to the *Christian Jews*, as the *Highb-Priest* was to the other. So that the *Segullab* was preserved intire; only transferred from the *Jewish high Priest*, to the *Jewish Bishop*. It was not the *Gentiles* who Converted the *Jews* to *Christianity*; but the *Jews* Converted the *Gentiles*: And the *Gentiles* came in to the *Christian Jewish Church*, *Act. xv.* and appealed to it, upon all Occasions:

And thus it continued til after the Destruction of *Jerusalem*. But the Name of *Jews* seems to have been appropriated to the *Infidel Jews* upon their many and notorious *Rebellions*, under their several *false Messiahs*, in which the *Christian Jews* were not concerned; nor in the *Punishments* and *Odium* which thereupon followed, and the *Laws* that were made against the *Jews*, and so, by Degrees, came to lose the Name of *Jews*; and become undistinguished from the *Gentile-Christians*: For then the Name of *Jew* grew by Custom, to be a Discrimination of *Religion*, and not only of a *Nation*. So that when a *Jew* now turns a *Christian*, he is no longer called a *Jew*.

But when the Time shall come (God send) that there will be a *General Conversion* of the *Jews*, then there will be no Reason to take from them the Name of *Jews*. That Name will then only distinguish their *Nation*. And it will then, no doubt, be the most Honourable of any upon the Earth: To whom pertaineth the *Adoption*, and the *Glory*, and the *Covenants*, and the giving of the *Law*, and the *Service* of God, and

Rom. ix.

4, 5.

the

the *Promises*; whose are the *Fathers*; and of whom, as concerning the *Flesh*, *Christ* came.

Then it will no longer be thought a *Reproach* in *Spain* and *Portugal* to own, that they are (as before has been quoted from the learned *Jew*) descended of the Race of the *Jews*, and to take that *Name* upon themselves. And other *Nations* will strive for the same

Privilege. Then may be fulfilled, even li-

Isai. xlv. terally, what is written, *One shall say I am the Lord's; and another shall call himself by*

5. *the Name of Jacob: And another shall subscribe with his Hand unto the Lord, and surname himself by the Name of Israel.* And thus the *Name* and *Nation*

of the *Jews* will be *magnified* and *exalted* above all that are upon the *Face* of the *Earth*, and *perpetuated* according to the forementioned *Promise* of *God*, while *Sun* and *Moon* shall endure. And then, when the fullness of the *Gentiles* shall come in, the *Jews* will be the

Head and not the *Tail*, and as *God* has

Deut. xxviii. promised you, *Thou shalt be above only; and thou shalt not be beneath.* And the *Lord*

1, 2. *thy God shall set thee on High, above all the Nations of the Earth.*

Then shall the *ten Tribes* appear, who now perhaps are the greatest *Monarchies* upon *Earth*, and then will be acknowledged as such.

See what a *glorious State* of your *Nation* depends upon your *Conversion*! and it may be more *glorious* than all this that I have said. Even all that *Temporal Grandeur* and *Empire* which you expect. Though, when all that is done, it comes infinitely short of the *Heavenly* and *Eternal Glories*, which our *Messiah* has purchased for us: And of which all these *Earthly Greatnesses* are, in their utmost extent, but faint *Types* and *Shadows*; and therefore far from the *Primary* and *Ultimate Intendment* of the *Law*; which is already fulfilled in the *Spiritual Conquests* and *Reign* of our *Messiah* over all the *Powers* of *Hell* and *Death*.

I take

I take not upon me to determine, that the Preservation of the Name and Nation of the Jews, upon their Conversion, will be just as I have said. But this we may depend upon, that the Promise of God will be fulfilled, and that he will never want means to bring it to pass. And therefore, that the Conversion of the Jews will be no hindrance to the Perpetuating of their Name and Nation, as he promised.

And let their Conversion begin (*cum Bono Deo*) in this Church and Nation; where the good Providence of God has prepared the Way, by freeing you Jews here from those Obstacles which obstruct your way in other Christian Countries. Here you see no Images or Pictures of the great God in our Churches; nothing in our Worship which you can call *Hierom. ad Idolatry* or *Superstition*. Here you may see *Evagr.*

an *Episcopacy*, *Presbyters*, and *Deacons* answerable to your *High Priest*, *Priests*, and *Levites*; and the *Segullah* of the Temple perpetuated and continued in the Church. In which, as in the Temple, and now in your Synagogues, the Publick Service and Worship of God is celebrated in the vulgar Language of the Nation, with the Solemnity and Gravity of a well composed and digested Liturgy. And lastly here are no *Forfeitures* or *Mulets* upon you for your acknowledging and returning to your true *Messiah*. But you may reasonably presume, that all due Encouragement will be given to you towards so glorious a Change; and to convince you, that we seek not yours but you, the Lord open your Eyes.

2. Let me add, that you will be here free from another great Scandal which you have met with more frequently in Holland, that is, *Socinianism*, to which some that opposed you there made too near Approaches. And if they had converted you, it had not been to Christianity; but rather to Idolatry, in paying Divine Honours and Adoration to Christ, while they suppose him but a Creature; and they deny any to be Christians who refuse this Divine Adoration and Invocation to

Racov. Catech. Sect. 6. c. 1.

Christ.

Christ. Whereby they have excluded all our *English Unitarians* (as the *Socinians* here call themselves) from being *Christians*, who deny this to *Christ*; though they (sometimes when they boast of their *Antiquity* and *Universality*) derive themselves from these *Transmarine Socinians*, and pretend to be of one *Faith* with them. But your learned *Jew* before mentioned argues against them, that *Christ* could not be the *Heavenly King*, unless he were *God* himself (whatever the *Socinians* dream to the contrary) because that no mere *Creature* could be

present and assist every where. *Non potest esse Rex Cœlestis, nisi fuerit Deus ipse* (quid-
Limbor. Collat. p. 69. *quid Sociniani contrarium somniaverint*) etenim nulla pura *Creatura potest ubique Assistere &*

Providere. This vast *Prejudice* you will likewise avoid in the *Church of England*, where these *Socinian Heresies*, on both Sides, are detested and exploded.

If you take *Scandal* that such differences should be amongst those who call themselves *Christians*, remember that your *Saducees* denied the *Re-Act. xxiii. 8.* *surrection*, and both *Angels* and *Spirits*, which takes away the future State of

Limbor. Col-lat. p. 105. *Heaven.* And this you now believe, and make it a great *Article* of your *Creed*; and say, that it was always the *Faith* of the *Jews*: therefore you cannot Object it against us, that there should be Divisions, even in *Fundamental Points*, and *Schisms* amongst us; since there have been the same amongst yourselves, your *Samaritans*, *Saducees*, &c. And you will not think that this hurts the *Truth*, to those who hold it.

III. There is yet one great and the master difficulty of all, that stops the way to your Conversion, which I have reserved to consider by itself in this last Place, because it is the *Foundation* of all these that lie on your Side; and which, if clearly removed, will compleat your *Conversion* so far, as to leave you no other Defence but plain *Obstinacy*. It is that loose and precarious Account which you give of the *Ground* and *Foundation* of your *Faith*, on purpose to avoid that Demonstration which

which there is for the Truth of the Gospel, and as said before, there is the same for the Truth of the Law: But you will rather quit that *Infragable* and *sure Foundation*, and lose the *certainty* of your Law, than yield to the *same* or *greater Certainty* that there is for the Gospel. Or otherwise you have not yet known the true Foundation upon which you ought to stand.

For the learned Jew, before mentioned establishes the Faith of the Jews, not upon any grounds of certainty of which other Men may judge besides the Jews, which are common to all Men, and stand upon the general Reason and Conviction of Mankind; but only upon the Credit they are to give to their Fathers not as Men, but as their Fathers, and as they stand in that Particular Relation to them: For God (says he) does not send us to the Gentiles, to ask of them; but bids us ask only of our Fathers, and give full Credit to them. And therefore (continues he) if the Tradition of our Fathers told us the same of Moses, as it does of Christ, that is, That those Matters of Fact which are written of him in the Law, were not so done as he there tells; we should as little believe Moses, or what he wrote, as we do the Gospel; which we disbelieve for the same Reason, viz. Because our Fathers tell us, that those things related in the Gospel, were not so done as is there related.

Ans. 1. Your Fathers have not told you so. They have confessed to the Matters of Fact recorded in the Gospels. Nor can you deny them, without answering the first Part of this Discourse, and joining with the Deists against all Revelations whatsoever, as well those made to Moses, as those given by Christ. Your Fathers indeed said that Christ wrought wonderful Works by the Power of Beelzebub. But that is confessing to the Matter of Fact, and may be objected against the Miracles of Moses, or any other whatsoever. Which is before considered, p. 65, 66, &c.

But as your Fathers who believed not in Christ, when he came, could not, nor did they deny the Matters of Fact

Fact of Christ; and so give the strongest Sort of Evidence, that of *Enemies*, to the *Truth* of them; and consequently, to the *Truth* of his *Doctrine*, which they were brought to vouch: So, as before is told, p. 46. Many *Myriads* of your *Fathers* did embrace his *Doctrine*; and by the Computation there made, there must be many more *Myriads* of their *Posterities*, than of the *infidel Jews*. So that here the Question is not betwixt the *Tradition* of your *Fathers*, and of the *Gentiles*, but of those of your *Fathers* who did believe, and those who did not believe in *Christ*. For *Christianity* is nothing else but a *Tradition* of the *Jews*, to which the *Gentiles* did come in. For, as is shewn before, the first *Christian Church* was wholly *Jewish*, without any Mixture of the *Gentiles*, for a considerable Time.

Now then, since you have the *Tradition* of your *Fathers* on both Sides, what Method are you to take? What Method did you take in the contrary *Traditions* of the *ten Tribes*, which grew among them in succeeding Ages, after their Defection to *Idolatry* under *Jeroboam*? Your learned *Jew* gives a good Rule, viz. To recur to the *Original* pretended of each *Tradition*, and there see upon what *Foundation* it began. That of *Moses* was grounded upon *Miracles* exhibited before all the People. Not so of *Jeroboam*, who pretended no such Thing: Only to give a different *Exposition* of the *Law of Moses* to countenance his *Idolatry*; which *Exposition* became, in Time, a *Tradition* to their *Posterities*.

And this is exactly your Case as to *Christianity*. Your *Fathers* did at first embrace it upon the *Conviction* of those many *Miracles* shewn publickly before their Faces. But those of your *Fathers* who did not believe, did not deny the *Matters of Fact*; only put a different Construction upon them, saying that they were wrought by *Beelzebub*.

And those *Jews* who believed, and their *Posterities* are many more (as before shewn) than those *Jews* who remain'd

remained in their *Infidelity*, if that were an Argument. For the *Tradition* of *two Tribes* was *true*, and that of *ten* was *false*. Therefore we must recur to the *Original*; and that must determine the *Tradition* on either Side; and the Argument insisted upon in the *first Part* against the *Deists* stands *wholly* and *irrefragably* on our Side; and besides has the *Tradition* of all your *Fathers*, so far as to acknowledge the *Matters of Fact* (which in consequence is the whole.) And the major Number were *convinced* by them. Or if not the major Number then, yet certainly much more so now in their *Posterities*; having, by the *miraculous Providence* of God escaped the dreadful *Destruction* at *Jerusalem*, and under your several *false Messiahs*, which pursued those of your *Fathers* only who *hardened* themselves in their *Obstinacy* against *Christ*. So that the *Tradition* of your *Fathers* does not lye in your Way, to *prejudice* you against *Christianity*: The most it can oblige you to, is to examine the several *Traditions* of your *Fathers*. And that is it to which we would invite you. Consider then first the *Tradition* of your *Christian Fathers*, who call themselves by the *Name* of their *Messiah*, as you have done by the *Names* of your *Fathers*, *Heber*, and *Israel*, and *Judah*. And this was foretold by the *Prophet*. *Thou shalt be called by a new Name*, *Isai. lxii.*
which the Mouth of the Lord shall name. 3.
 Therefore though these your *Fathers* have lost the *Name* of *Jews*, yet they may say in the Words of the same *Prophet*, *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou,* *Isai. lxiii.*
O Lord, art our Father, our Redeemer, thy Name is from everlasting. 16.
 This is an *everlasting Name* by which they are now called, even the *Name* of our *God*; whereas they were heretofore called only by the *Name* of your *Fathers* in the *Flesh*; but now of your *Father* in *Heaven*. Consider, I say, the *Tradition* of these your *Christian Fathers*, that it is on the *affirmative* Side; whereas the *Tradition* of your *unbelieving Fathers* is altogether upon the *Negative*, particularly in that great

Article of our Faith the Resurrection of Christ. Which being done in the Sight only of a few Soldiers, who were capable of being bribed, you trust wholly to their no Evidence, that his Disciples stole him away, while they slept. For how could they know this, if they were asleep? Yet this is all the Foundation you have for your

Negative. But for the Affirmative, there

Act. 1. 3. were many infallible Proofs, Christ being seen of his Disciples forty Days, and speaking
1 Cor. xv. 5, 6, 7, 8. of the Things pertaining to the Kingdom of God. He was seen of Cephas, then of the Twelve, after that he was seen of above 500

Brethren at once; of whom the greater Part (says our Apostle) remain unto this present, when he

Matth. xxviii. 12. wrote. These were too many to be bribed, not with large Money, as you gave to the

Soldiers: But with Stripes, and Imprisonments, and Death, to have concealed such a Forgery; when any one of them might not only have avoided these Persecutions; but, no doubt, have got much more large Money than you gave to the Soldiers, for such a foolish Excuse as they made: For any one of these 500 could have effectually discovered the Contrivance, if it was one; and stifled Christianity in its Cradle. And one Evidence on that Side, would, at that Time, have borne down 500 on the other. And the Christians putting you to the Tryal of this, when these many Witnesses were alive: And that not one of them could be tampered with, either by Bribes or Threats! That all should stand it out, even to the Death!

But we have surer Evidence than all this. Even infallible. And that is, the many Miracles which the Apostles shewed in Attestation to the Truth of this. Miracles as flagrant and notorious as those which Christ himself had wrought. And which have all the four Marks before mentioned, that do infallibly demonstrate the Truth of any Matter of Fact.

These are the Grounds of the Tradition of your Christian Fathers.

And

And all the Ground for the *Tradition* of your *unbelieving Fathers*, is nothing else but that *senseless Story* of the *Soldiers*, sufficiently *ridiculous* to *confute* it self, were there no *Evidence* at all on the other Side.

Let me add to this, that your *Christian Fathers*, had all those Difficulties to struggle with, which do now keep you back from *Christianity*. They hung as much as you upon the Expectation of a *temporal Kingdom* of the *Messiah*. The very *Apostles* of our Lord were not wrought off of this, all the Time that he lived with them. And they resumed their Hopes of it, after his *Resurrection*. They were ignorant of his *Resurrection*. For as yet they knew not the *Scripture*, that he must rise again from the Dead. And so far were they from concerting of this, that they would not believe it, when it was first told them by those who had seen it. Their Words seemed to them as idle Tales, and they believed them not. And when all the other *Apostles* had seen the Lord, yet would not *Thomas* believe even them; till he had more than even *ocular Demonstration*, to thrust his *Hand* into his *Side*, and put his *Finger* into the *Print* of the *Nails*. Nor was this peculiar to *Thomas*. For when *Christ* appeared first to the rest, they were as hard to believe. And he afforded them the like *Demonstration*, not only to see, and bear him, speak to them, but to handle him, and examine the *Wounds* in his *Hands* and *Feet*, and further to eat before them. And as a yet more forcible *Conviction*, he minded them how he had told them all this before. And that it was agreeable to the *Scriptures* of the old *Testament*. And he said unto them, these are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of *Moses*, and in the *Prophets*, and in the *Psalms* concerning me. Then opened he their *Understanding*, that they might understand the *Scriptures*; and said unto them, thus it is written, and thus it behoved *Christ* to suffer, and to rise from

Act. i. 6.

Joh. xx. 9.

Luk. xxiv.

11.

Joh. xx.

25, 27.

Luk. xxiv.

39, to 49.

from the Dead the third Day: And that Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem. And ye are Witnesses of these Things. Our blessed Lord suffered his Disciples to be thus slow in believing, thereby to confirm our Faith the more. But he would not permit them to proceed upon their Mission, notwithstanding all this Evidence, till they should have yet further Credentials, such as no Man could refuse, without the highest Obstinacy; and which is the utmost that God can outwardly exhibit, that is, the Power of Miracles. But tarry ye, (says he) in the City of Jerusalem, until ye be endued with Power from on high. And this was granted them at first, by a most stupendous Miracle, in the Descent of the Holy Ghost at Pentecost, and inspiring them, in an Instant, with all Languages: Which was visible not only to the Jews, but to Multitudes of other Nations,

Act. ii. then at Jerusalem. And the same Day, about three thousand were converted. And by the many Miracles which the Apostles were enabled to work afterwards, many *Myriades* Myriads of the Jews, and a great Company of your *Act. xxi.* Priests were obedient to the Faith. These 20. vi. 7. were your Fathers. Therefore reject not their Tradition. Compare with this, the Tradition of your other Fathers, who believed not; which is built only upon a Negative, of which there is no Proof at all.

Then I desire you to recollect what has been said before, from p. 76. to p. 84. of your having forsaken the constant Tradition of your Fathers before Christ came, in so many Particulars as are there set down; and having invented new and contrary Traditions, on purpose to prejudice your selves against Christianity. See likewise before *Sect. iv. p. 17.*

And if Traditions must take place, why not the most ancient? These sure are most authentick. And they are more traditional than the latter: For it is Age that makes Tradition. Yet you reject the most ancient Traditions

ditions of your *Fathers*; while you set up their *Tradition*, as your *only* infallible *Rule*!

This is the *first* Answer I give to your *Objection* of following the *Tradition* of your *Fathers*, upon which you lay so great a Stress; and which being removed, you will have little left to say. But tho' I think this Answer very sufficient, yet because this is the main *Hinge* of the *Controversy*, as your learned *Jew* has stated it, and *insists* mightily, and almost *solely* upon it, through all his *Dispute* with *Limborch*: And thence we may reasonably suppose that it is the *Jugulum Causæ*, the last *Effort* you have to defend your selves, I will therefore proceed upon it; even as stated by your selves, and shew further the Weakness of it, supposing that none of your *Fathers* had embraced *Christianity*.

Ans. 2. This as stated by your selves, as running into that *Circle*, in which the *Church* of *Rome* have entangled themselves, of proving the Authority of the *Church* by the *Scriptures*, and the Authority of the *Scriptures* from the *Church*. Which cannot be avoided, while, in this *Dispute*, they consider the *Church* as exercising any *Act* of *Authority*: For that *Authority* must be *proved*, before it can be *acknowledged*. And if it be proved from the *Scripture*, and the *Scripture* receives its *Authority* from the *Church*, then the *Authority* of the *Church*, is proved only from the *Authority* of the *Church*.

But if the *Church* be brought herein only as *Witnesses*, with the Rest of *Mankind*, upon the common *Reason* and *Principles* of *Mankind*, the Assurance of the *Senses* of *Mankind*, and the infallible Manner of deducing *Matters* of *Fact* from former *Ages*, and distinguishing the *true* from the *false*; and those which are *certainly* true, from those which only *may* be true, then the *Authority* of the holy *Scriptures*, and the *Facts* therein contained, being established upon the common *Principles* of *Mankind*; the *Church* may justly build her *Authority* upon what she finds given to her in the holy *Scriptures*.

And thus you may justly argue from what you find attributed to your *Church* by the *Law*: Having first vouched the Truth of the Matters of Fact of *Moses*, as delivered in your *Law*, from the Notoriousness of the Facts, and Impossibility of any Imposture therein.

But if, as this your learned *Jew* does, you ground the Truth of *Moses* himself, and all that is said of him in your *Law*, and consequently of the *Law* it self, upon that Credit only which your *Law* bids you have to your *Fathers*, as being your *Fathers*, you give up the whole Cause; you run into the Circle of believing the *Law*, for your *Fathers*; and your *Fathers*, for the *Law*; which is proving the same Thing by it self.

Anj. 3. Your *Samaritans* vouched the Tradition of your *Fathers* and theirs, against you. Our *Job. iv.* Father worshipped in this Mountain; and ye 20. say that in Jerusalem is the Place where Men ought to worship.

Your ten Tribes did vouch likewise the Tradition of their *Fathers* for their *Idolatries*, and many vile *Abominations*. Nay even the two Tribes, in their Captivity vouched the same. We will burn Incense *Jer. xliv.* unto the Queen of Heaven, and pour out 17. Drink-offerings unto her, as we have done, we and our *Fathers*, our *Kings*, and our *Princes*, in the Cities of Judah, and in the Streets of Jerusalem.

If you say, that they deviated in this from the *Law*. And that in this Case we must have Recourse to the first giving of the *Law*, and the ocular Evidence that was then shewn to all the People of its being sent to them from God; as has been before quoted from your learned *Jew*. I answer, that this is still appealing from the Tradition of your *Fathers*; and shews that there is something else to be looked to. This is owning that there may be a corrupt Tradition of your *Fathers*.

And therefore though the *Jews* were bidden to learn these Things from their *Fathers*, who had seen them (there

(there was all the Reason in the World for it, for they could learn them from none other) yet the *Assurance* and *Credibility* of what their *Fathers* had *seen*, was not grounded upon that *Relation* in which they stood to them, as being their *Fathers*; but as their *Fathers* were *Men*, and as such, could not be *deceived* in what they *saw* and *heard*. And the *Assurance* of that *Tradition* by which these *Facts* were conveyed to after *Ages*, was not solely grounded upon the *Kindness* and *Affection* of their *Fathers*, who cannot be supposed *willing* to *impose* upon their *Posterities*; as this learned *Jew* does argue: But upon the *Nature* of the *Tradition*, which was *incapable* of any *Imposure*.

For other Men will pretend to the same *Kindness* towards their *Children*, as the *Jews*. And Men that are *deceived* themselves, will transmit their *Deceits* to their *Children*. Thus all *Errors* are continued. Therefore we must recur to the *Original*, and there examine the *Truth*, upon the common *Principles* of *Mankind*: And see how this has been transmitted to us: And bring the *Nature* of the *Tradition* to the *Standard* of the same common *Principles*.

But if the *Jews* will stick to the *Tradition* of their *Fathers*, as the ultimate *Rule*, from which there is to be no Appeal, then they must stick to *all* their *Traditions*, right or wrong. For if they pretend to any *Rule* whereby to judge of their *Traditions*, then their *Traditions* are not the *ultimate Rule*.

And it is strange to see how far this *false Notion* has carried the *Jews*, even to acknowledge no other certain Proof for the Being of a *God*, but the *Law* of *Moses*! nor any other for that, but the *Tradition* of their *Fathers*, which I come next to insist upon.

Ans. 4. This *Foundation* which the *Jews* have given of their *Faith*, can never *Convert* any other People to their *Religion*: Because others have the same deference for their *Fathers*, as the *Jews* have for theirs. And the *Jews* can give no reason to the contrary. Therefore the *Jews* insisting only upon the *Tradition* of their

Fathers, without further Proof, give the same Liberty to all in whatsoever they have received from their *Fathers*.

This our learned *Jew* confesses. For being prest by *Limborch* to shew what Arguments the *Jews* have against the *Heathen*, he freely owns, that they have none at all. And bestows a whole Chapter to prove it. That the *Jews* can only
Limbor. Dispute with the *Christians*, who acknow-
Collat. ledge the Books of *Moses*. For that the
 p. 136. *Jews* have no other *Topick* whereby to prove certainly even that there is a *God*. Nor any other Proof for the Books of *Moses*, than the *Tradition* of their *Fathers*, who they supposed would not deceive them; and because these *Books* bid them hearken to their *Fathers*, and not to the *Heathen*. And if any should deny these *Books*, says he, *Est Atheus, quia non habet aliunde dei existentiam certissime & indubitanter credat. Quamvis ex aliis Principiis possit Probabiliter conjectari: Neque enim sufficit Ratio, neque quod aliquis dixerit, de quo eadem fieret Inquisitio. Hunc igitur Convincere est impossibile, æque ac dei existentiam, ac Mosis Prophetiam, per quam nobis unice constat esse Deum, i. e. He is an Atheist, because he has no other way whereby certainly to believe the existence of a God: Though from other Principles it may probably be conjectured: For neither is Reason sufficient, nor what any Man says, of which the same inquiry is to be made. Therefore it is equally impossible to convince such a one, of the Existence of a God, as of the Prophecy of Moses; by which only it appears to us that there is a God. This is mad Work! For there could be no ground to believe *Moses*; but upon the supposition of the *Previous* notion of a *God*, who sent him. How else did his *Miracles* vouch his being sent of *God*? And yet, says the *Jew*, by the *Prophecy* of *Moses* ONLY it appears to us that there is a *God*! And therefore he concludes, that as for a *Heathen* who rejects both the *Law* and the *Gospel*, *Ille neque ad Legem Mosis, neque ad Evangelium solida Ratione Convinci quit. i. e. That he cannot be convinced by any solid Reason of the Truth of*
 either*

either of the Law of Moses, or of the Gospel. And therefore, that there is no disputing with such an one. *Contra Ethnicum non oportet Disputare*, is the Title of this Chapter, i. e. That we ought not to dispute against an Heathen. For this the Jew confesses freely, when being asked, If an Heathen should deny that Moses was a Prophet, only a cunning Man who imposed upon the People, by what Arguments the Jew could prove the divine Mission of Moses, which would not as strongly prove the divine Mission likewise of Christ? *Respondo* (says he) *me nulla Demonstratione Mosis Prophetiam Divinam esse, contra Ethnicum probare posse: Quippe id Demonstrabile non est.* i. e. I answer, that I cannot prove by any Demonstration against an Heathen that the Prophecy of Moses is Divine; because it is not Demonstrable.

And he says the same as to the Mahometans, that they have their Tradition too, derived from their Fathers of the Miracles and divine Mission of Mahomet. And therefore they can say to us, *Quid si Mahometi Revelationem negaverimus, Mosis, etiam & Christi negare possunt, cum nullam Rationem producere queamus, quæ suæ Sectæ confirmationi non inserviat.* i. e. That if we deny the Revelation of Mahomet, they may likewise deny those of Moses and of Christ, seeing we can produce no Reason for them, that will not serve likewise for the Confirmation of their Sect. And he grounds all upon this Bottom, which he takes as granted. *Quod alicujus Præteriti, nec etiam Dei existentia, ulla Ratione Demonstrari potest.* i. e. That the existence of any thing that is past, no not of God, can be demonstrated by any Reason. *Ideo argumentum nequit esse cum Ethnico.* That therefore there cannot be any Argument against an Heathen.

Now here I beseech you to consider how you have given up the whole Foundation upon which the Truth of your Law does stand, lest you should be forced to submit to the Truth of the Gospel, which stands upon the same Foundation. You have rendered your Law wholly precarious, while you tell all the World, that there is no Reason to be given for it, that is, none to convince an Heathen, a Mahometan, or any who denies it. For

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Now here I beseech you to consider how you have given up the whole Foundation upon which the Truth of your Law does stand, lest you should be forced to submit to the Truth of the Gospel, which stands upon the same Foundation. You have rendered your Law wholly precarious, while you tell all the World, that there is no Reason to be given for it, that is, none to convince an Heathen, a Mahometan, or any who denies it. For

Reason is *Reason* to all the World. And nothing can be true, for which there is not a *Reason* sufficient to convince *Gain-sayers*.

You have by this confirmed both *Heathens* and *Mahometans*, as well as *Christians* in what you think to be gross *Errors*, and displeasing to God, by allowing them the same *Foundation* for their *Faith* that you have for yours, i. e. The *Tradition* of their *Fathers*. And therefore you think that they have the same *Reason* to stick to *Theirs*, as you have to stick to *Yours*. Which your learned *Jew* often confesses. Speaking of the

Reasons produced on the *Christian* side, he
Limbor. says, *Et mea saltem sententia satis Bona sunt*
Collat. *Et Efficaces, ut Christiani eas Amplectantur,*
p. 132. *Et in sua Fide Roborentur : non vero ut Judæi*
Et alibi. *Christiani fiant. i. e. They are in my*
Passim. *opinion, good Reasons and sufficient for the*

Christians to Embrace them, and to be strengthened in their Faith : But not for the Jews, that they should become Christians. This is a strange sort of Reasoning ! For these *Reasons* cannot be good *Reasons*, unless they are true. And they cannot be true to one, and false to another, if they are rightly apprehended ; unless the same *Reason* can be both true and false. It is impossible that both *Judaism* and *Christianity* can be true ; as impossible as that our *Jesus* is the *Messiah*, and that he is not the *Messiah*. And there can be no good *Reason* for our believing him to be the *Messiah*, which must not operate as strongly for your believing of it. That is, if it be True, you ought to believe it : And if it be not True, we ought not to believe it. Therefore your yielding that we have sufficient *Reason* to believe it, must conclude inevitably against yourselves, that you think it to be True : Otherwise you could not think that we had sufficient *Reason* to believe it.

If you say, that this was a *Slip* in that learned *Jew* : That he ought not to have made that *Concession* : And that you are not bound by it. Consider, that this was all that was left him to say. That he has managed your cause with great *Subtilty*. That he took
 this

this was to avoid *answering* the plain and undeniable *Reasons* which prove the *Truth* of the Gospel; by yielding them to be such as to *Christians*, but that they are not the same as to the *Jews*: Which turns the Cause upon a new Foot; and diverts the Question.

But if you like not his Management, and think you can make a better *Plea* for yourselves; then you must answer *Reasons* given on the behalf of *Christianity*: And this is all I desire to bring you to. And now you have your Choice, whether you will do this; and put your Cause upon this Issue: or otherwise stick to that *Evasion* which this learned *Jew* has made for you.

There is another Thing I would ask you upon this Head. You expect the *Conversion* of all the World to your *Religion*, in the Reign of your *Messiah*. And you have given this as one Reason of your *Dispersion*, that, you might *convert* all *Nations*, among whom you are *scattered*, as has been taken notice of before.

Now I would ask, how you are to *convert* them? you confess that there are no *Arguments* to be used against them. You leave the *Christians* in full possession of their *Faith*, and say, they have *sufficient Reason* for it. And for *Heathens*, &c. who do not acknowledge the Books of *Moses*, you say, they are not to be *disputed* with. How then are they to be *converted* by you?

Besides that your learned *Jew* complains (see before p. 43.) That the *Jews* are *perverted* to the *Idolatries* and other *Corruptions* of the *Nations* where they live, instead of *converting* these *Nations*.

But suppose that it will be otherwise when your *Messiah* comes: And that then, or some Time before, you will begin to *convert* the *Nations*. This *Conversion* cannot be by *Arguments*, for you confess you have none against them. How then? there is no other way but that of *Mahomet*, by the *Sword*. And this is the way it seems that you expect. Your *Limborgh* learned *Jew* says, that there is no other *Collat. Miracle* needful for the *Messiah*, whereby p. 55. to vouch his *Mission*, but one only, viz.

To

To gather the Jews out of all Countries of the World; to restore the Throne of David to its Ancient and a greater Majesty: And to bring all Kings and Nations to the true Worship of God; and to Love and Esteem the Jews, which (says he) would be such a Miracle, and so notorious, as to leave no room to doubt of it.

The uncertainty of this Mark of your Messiah, is shewn before, p. 31.

In the next place, this would be no greater a Miracle than the Successes of the Romans, and others from a small beginning; or of Mahomet, who boasts the same. And to which every Wickedness has a Title, so it be Prosperous enough.

Your Rabbi Menasse (de Resurrectione, l. ii. c. xxi. as quoted by Hoornbeek Contr. Judæos. l. ii. c. i. p. 114.) gives up this Argument, and says *Non est tantum Miraculum*——That it is not so great a Miracle, if the Messiah should Conquer many Nations and Empires; since we see it often happen, that Mean and Abject Men have arisen to Kingdoms and Empires, and become Lords of many Lands. Yet this learned Jew, who writes later, is forced to come back again to this no Miracle; for they can find none other.

And in Expectation of this, you reject all the True and Indubitable Miracles of our Messiah, and his much more miraculous Conquests of the Gentile World, as well as of Myriads of the Jews, without Force of Arms or any Allurements to Flesh and Blood: But on the contrary, by inviting them to Self-denial, Sufferings, and Death! Which sure is a more extraordinary, and more miraculous sort of Conquest, and shews more of Divine Power, than what is performed by the Arm of Flesh, outward Force, or sensual Incitements, like that which you expect, and like that of Mahomet, and other Impostors.

But though you should conquer, as you expect, yet it will not follow that you will thereby convert all Nations.

It is not in a Man's own Power to change his sentiment of Things, without sufficient Reason to Convince him,

him, at least what he thinks a *sufficient Reason*. Much less can such a *Force* be put upon him by any other. No outward *Conquest* can reach to the *Soul*, or alter our *Judgment* and *Understanding*.

And therefore, according to what you now profess, that you have no *Argument* on your side, but your long expected *Conquest*, it will not follow, if you obtained it to morrow, that you should thereby *convert* any one Man in the World to your *Religion*. For perhaps there is not one Man in the World that thinks *Conquest* alone to be the true *Decision* of *Controversies* in *Religion*. And if so, then every Man must think that *Religion* to be *false*, which pretends to no other Title but that of *Conquest*.

See how *inextricably* you have *involved* yourselves, on all sides, in those various *Shifts* you set up to harden yourselves against the flagrant *Truth* of the *Christian* Religion! You have thereby undermined the *Foundation* upon which the *Truth* of your *Law* itself is demonstrable. And which you can never recover by any other means than those which establish the *Truth* of our *Jesus* being the *Messiah*. Which are the same that establish the *Truth* of *Moses*. And (as has been said) are not compatible to any *Impostor* whatsoever.

You pretend to us *Christians*, that you have no *Arguments* against the *Deists* or *Heathen*. Why? Because it is impossible for you to bring any *Arguments* for the *Truth* of *Moses*, which will not likewise demonstrate more strongly the *Truth* of our *Jesus*. But to the *Heathen* you say not so. You pretend to *argue* with them, when you can get out of sight of *Christianity*. Then you proceed freely upon the *certain* and *indubitable* *Proofs* which you have for the *Truth* of *Moses*, when you are not afraid that *Christianity* should come in at the same Door. This appears in your Book *Cofri*, (whether that story be real or feigned) which contains your *Arguments* against the *Heathen*. But in the presence of *Christianity* they are all struck dumb, like the *Oracles* among the *Heathen*. Not that
the

the Arguments for the *Truth* of *Moses* are *fallacious* like those *Oracles* : But as their *Deceit* was superseded by the *Brightness* of the *Gospel* ; so are you stopt from daring to make use of the *Truth*, because it makes against you. And you are forced to betray the cause of *Moses*, while you stand out against that of *Christ*. You cannot be true *Jews* or Disciples of *Moses*, till you turn *Christians*. Then may you (as we do) freely urge the *absolute Certainty* of the *Revelation* made to *Moses* : Which now you dare not do, because the same *Topicks* prove as demonstrably the *Truth* of *Christianity*. Rather than admit of which, you have laid your *Foundation* in the *Sand* of your *Fathers Traditions*, so explained, as to give you no Advantage above all the *Traditionary Fables* of other *Nations*. Which you allow to have the same *Motives* of *Credibility* to them, as yours to you : And consequently, to be as *True* as yours.

This was not the method you took to make *Prose-lytes* before *Christ* came. Then you had free use of your *Arguments* ; and a *success* proportionable. But now you seem careless what becomes of your *Religion*, so you can overthrow *Christianity*. Therefore having chosen a *false* and *insufficient Foundation* for your own *Faith*, you would compliment ours with the same.

As your learned *Jew* does, when he *Limborch* asks, *What reason there is why a Heathen Collat. p. should believe any who preached to him the*
51. *Christian Faith, and Miracles of Christ and*

his Apostles ? The *first Part* of this *Discourse* against the *Deists* is a direct *Answer* to this *Question*. And serves the *Jews* as well as the *Deists*. But this learned *Jew* did, and all the rest of you must think that *Question* to be *unanswerable* : And as such it is here proposed. But then will not the *Question* occur, *What reason the Christians have to believe it* ? or the *Jews* to believe the *Law* and *Miracles* of *Moses* ? Your learned *Jew* was aware of this : And therefore obviates it thus, *Neque par Ratio est de Christianis et Judæis, qui interrupta Traditione, &c.* That there was not the same

same Reason for the *Belief* of the *Christians* and the *Jews*, who received it by an uninterrupted *Tradition* from their *Fathers*. This puts the *christian Faith* upon as good a Bottom as the *Jewish*, that is the same, viz. *Tradition* from their *Fathers*. And if they have no other, they both stand *precariously*, and have no more to say for themselves even than the *Heathen*. This the learned *Jew* does not oppose, and therefore explains himself, that by his *Question* he did not mean those *Heathen* who had long since believed the *Gospel*, and so received it by *Tradition* from their *Fathers*. Sed quare nunc barbaræ Gentes, in suis Ritibus semper educatæ, nostris Traditionibus fidem præstabunt eo solum quod a nobis proponantur. i. e. But why the now heathen Nations, who have always been educated in their own Rites, should embrace our Traditions, merely because they are proposed to them by Us? Indeed merely because they are proposed, is a very bad Reason. And yet it is all that the *Jew* thinks there is in the Case, as before is shewn. But here he joins the *Christian* and the *Jewish Faith* together; and makes both stand upon the same Bottom: And that the same with the *Foundation* even of the *Heathen Religion*. That rather than not overthrow *Christianity*, he would sink his own *Religion* with it; and leave no *True* revealed *Religion* in the World (all others but these falsely pretending to it) and so serve the ends of the *Deists* to all Intents and Purposes.

He endeavours to rivet this, as he thinks, securely by the long *Tradition* of the *Po-pish Legends*, which, he says, were be- *Limbor.*
lieved by all *Christendom* for more than *ibid.*
a thousand Years: And no less Faith p. 133.
given to them than to the *Gospel* itself.

His mistakes in reciting *Matter of Fact* I am not now upon. These prevailed only in the *Latin Church*, nor in all that neither; nor for so long a Time as he imagines. The greatest Part of the *christian Church*, in the *East*, in *Africa*, &c. never heard of most of them, nor have to this Day: And those of the
Church

Church of Rome, who, though Men of Sense, pretended to believe them, yet durst not put them upon the same Foot with the Holy Gospel: The learned and more Knowing among them called them *Piæ Fraudes*, and pleaded for them only as such, as *pious Cheats* to raise the Devotion of the Simple, and more Ignorant amongst the People. But (as said in *Deism refuted* p. 28.) none of them can pretend to those four Marks set down, (ibid. p. 3. n. 2.) whereby the Truth of the Miracles of Moses and of Christ are infallibly demonstrated. And therefore if any of these Legends were true, in Whole or in Part, yet we cannot have the same Grounds for believing of them, as we have for the Law and the Gospel.

IV. Both of which you seem willing to mistake, in your deep prejudice to the Gospel. For
 Gen. iii. the chief end of the coming of the Mes-
 15. siab being to Bruise the Serpent's Head,
 Dan. ix. who had seduced Man to Sin. To finish
 24. the Transgression, and to make an end of Sin, and to make Reconciliation for Iniquity:

You now contend, that Men were never under the Curse of God. *Quod neque aliquando fuerunt Homines sub Dei Maledictione — Quod non constat ex toto sacro Textu illa Ira Dei contra Genus Humanum, neque illa Aeterna Maledictio: Neque Memini in Quatuor Evangeliiis me legisse hoc Secretum a Christo fuisse detectum. Quare putamus id postea inventum, ut a iis Dogmatibus fundamentum substerneretur. i. e. That this wrath of God against Mankind, nor that eternal Curse does appear in the whole sacred Text: Neither do I remember to have read in the four Gospels that this secret was discovered by Christ: Therefore we think that it was invented afterwards, to lay a Foundation for other Opinions. This is a bold and desperate Assertion. Let any Man read Matth. xxv. 46. and Job. v. 29. and see whether eternal Judgment be not there threatened? And whether these be not as it were repeating the very Words of Daniel Chap. xii. 2. That many of them that sleep in the Dust*

of the Earth shall awake, some to everlasting Life; and some to shame and everlasting Contempt. Compare likewise Mark. ix. 44. with Isai. lxvi. 24. And then tell whether there is not a Punishment after Death for the Wicked: And whether this be not revealed as well in the old Testament as in the New?

If the Jew will criticise (as some Christians have done) upon the words *Eternal* and *Everlasting*, and say, that they mean not a *Duration* without *End*, I will give two Answers.

1. That my Business with the Jew is not now about the *Eternity* of *Hell*; but whether there be any Punishment at all after *Death*. Because all the *Ends* which the Jew proposes of the *Messiah's* coming, respect only this *Life*. And they deny any that are *Dead* to have any Benefit by the *Messiah*. And, if so, then his making *Reconciliation* for *Iniquity* cannot deliver any *Mortal* from the Punishment after *Death*.

Limbor.
Collat.
Numb.
xvii. p. 70.

And this Punishment being described in the *Texts* before quoted, and several others of the *old Testament*, to be exceedingly greater than any we can endure in this *Life*; consequently the greatest Benefit that we can receive by the *Messiah* is totally frustrated by the *Jews*: And they cannot deny but that the *Ends* which the *Christians* propose for the coming of the *Messiah*, are exceedingly more noble and more beneficial than those which they propose: And fully as agreeable to the Letter of the *Text*, of *Bruising the Head of the Serpent*, and making *Reconciliation* for *Iniquity*, and something more so, than our *Deliverance* from worldly *Enemies*, who are not so properly called the *Serpent* as the *Devil* is: And our *Deliverance* from his Power is more strictly called a making an *End* of *Sin*, and *finishing* of *Transgression*; and more truly an *everlasting* deliverance (in whatever Sense you will take that Word) than any temporal Deliverance. For if by *everlasting* you mean only temporal, yet it is the highest Expression of temporal, and the greatest of temporal Deliverances.

Let

Let me not be mistaken, as if by *Eternal* and *Everlasting*, the *Worm* not *Dying*, and the *Fire* that *Never* will be *quenched*, &c. I favoured at all their Constructions which would make all these to mean nothing but *temporary*, though of a very *long* Duration; but I would not intermix new subjects in this Discourse, and expatiate into long Digressions; especially where the present *Controversy* does not require it. Therefore I go to my *second* Answer.

2. If these words *Eternal*, &c. can be thus turned, or if they cannot, I desire to know from the *Jews*, what *plain Text* they have in all the *Law* of *Moses* for *everlasting Life* in *Heaven*, and in Order thereunto, for the *Resurrection* of the *Dead*, which they Profess firmly to believe? They gather these from *Texts* which, as themselves confess, do bear another, and a *temporal* meaning, respecting their *outward State* in *this World*: But which withall do (they say) *typically* represent their *future glorious State* in *Heaven*, their true and everlasting *Canaan*. Yet they will not allow any thing in their *Law* to be a *Type* of the *Messiah*! Why? Because the *Law* does not expressly say, that such a Thing is a *Type* of the *Messiah*. Which yet says as much as that *Canaan* was a *Type* of *Heaven*: That there will be any *Resurrection* of the *Dead*; or *eternal Life* after that. What expresses *Scripture* have they for what *Rabbi Manasseth Ben. Israel*, in his Treatise of the *Resurrection of the Dead*, does affirm to be the common Opinion of the

Rabbins, viz. That all the *Israelites* even *Limbor.* those that are dead, shall be Partakers of the *Collat.* Kingdom of the *Messiah*: And that to this End, p. 221, all those that are dead, shall be raised again; 222. by which Miracle the wicked being converted, shall acknowledge the true God, and forsake their Errors: That then there shall be an End of this World, and a new one arise, or a Change of this into a much better Condition, wherein this Moon shall be as bright as the Sun, and the Light of the Sun, sevenfold more than it is now: At which Time the Demons and evil Spirits shall be destroyed; and the Trees bear Fruit every Month: And then
that

that God shall make a noble Feast to the Righteous out of the Fish the Leviathan: And that there shall be Peace among the wild Beasts; neither shall they hurt Men in that holy Land: That then the Temple of God shall be built again; and the holy Land be again divided among the Tribes: where they shall eat and drink, beget Children, and each be married to his own proper Wife, &c. This Turks Paradise after Death, they can gather out of the Words of the Law! They can find there their Sumptuous Fish-Dinner upon the great Whale Leviathan! But nothing of the Heavenly Kingdom of the Messiah! Nothing of their Deliverance from Sin and Hell; but eating and drinking, and lying with Women! They should, upon this their Scheme of the State after Death, answer the Question which one of the Sadducees asked our Saviour, concerning the seven Brethren who had one Wife, whose Wife she should be at the Resurrection?

And now I beseech you to consider, is it not a fatal Delusion this, that you should reject all the plain Prophecies of the Messiah, because they do not, in such express Words as you would dictate, lay open every particular of his spiritual State and Government: And (at the same Time) turn these Prophecies to such wild and groundless Fancies, as are no ways typified by your Sacrifices, or any Institution in your Law; nor can fill up, in any tolerable Measure, the glories and extent of all those magnificent Prophecies concerning the Kingdom of the Messiah, wherein God hath prepared for those who shall be thought worthy of it; not Wine and Women, and Eating, such gross carnal Pleasures, as we are made capable of in this frail Life: But such Things as since the beginning of the World *Isai. lxiv.* Men have not heard, nor perceived by the Ear, 4. neither hath the Eye seen. Yet because they are not particularly described (which cannot be so as we could understand them) you will not believe them, or that they reach beyond Enjoyments of Sense! And for this sole Reason, you reject your Messiah, because he brings you glories so far beyond all that you looked for. Though that likewise in the above quoted Text, and many

many others of your *Scriptures*, has been foretold to you.

And it is likewise shadowed out to you in this, that there was no *Sacrifice* or *Expiation* in your *Law* for the most heinous Crimes, such as *Blasphemy*, *Idolatry*, *Murder*, *Adultery*, *Incest*, &c. as your learned *Jew* confesses.

Nay lesser Sins than these, as that of *Eli's* *Sam. iii.* not effectually *restraining*, though he re-
14. proved his Sons, were not to be purged with *Sacrifice*, nor *Offering* for ever.

Some *Jews* fancy, that the yearly *Sacrifice* of *Expiation* made an *Atonement* for all their Sins.

We see not for this of *Eli's*. And consequently for greater Sins.

The yearly *Sacrifice* was but a *Sacrifice*, though more *Solemn* than the daily *Sacrifices*. And therefore it purged all those Sins only which could be purged by *Sacrifice*.

If all the Sins of the *Jews* had been purged every Year, then had they not been remembered, brought to Account, and so grievously punished as we have seen, and was often threatened in the *Law*, in after Ages, more than to the third and fourth Generation. And it was a noted Observation of your Fathers, that there was a grain of the *Golden Calf* in all your after Judgments, i. e.

That that Sin was never totally forgiven: But still called to Remembrance upon every fresh
Hof. 2. 13. *Provocation*. It is said, *I will visit upon her the Days of Baalim, wherein she burnt Incense to them.* And all the Goodness* and Godly Reformation of *Josiah* could not pacify God for the

Sins of *Manasseh*; which he would not Pardon; but for them, removed *Judah* out of his sight. And surely this iniquity shall not be purged from you, till ye die, saith the Lord
2 Kin. xxiii.
26. xxiv. 3.
4.
Ifai. xxii.
14.
 God of Hosts.

Therefore there were some Sins which were not purged by the legal *Sacrifices*: And these were the greatest of their Sins. They were but the lesser Sort of Sins that were purged by them. How then were the
 greatest

greatest purged? If you will say, by Repentance only, without any Sacrifice.

Ans. The lesser Sins require Repentance: And do they need Sacrifice too; when the greater Sins are purged without it? Or are greater Sins more easily purged than the lesser?

Here then behold your Law declaring of itself that it is not perfect. That there was a further and more efficacious Sacrifice and atonement for Sin than what was under the Law. And this for the greatest of your Sins. Then cast your Eye upon Deut. xxvii. that Text in your Law, *curst be he that* 26.

confirmeth not all the Words of this Law to do them. And consider, that there was no Atonement or Sacrifice in your Law for the greatest and most heinous Breaches of the Law. How then shall you be delivered from this Curse? Or can you enter into eternal Life without your being purged from this Curse? Do you expect to be admitted into Heaven, while curst and in your Pollutions? Can any curst Thing enter there? Then reflect upon the Desperateness of that

Position of yours. *Nos vero nec Redemp- Limbor. Col-
tionem quam Expectamus, nec Messiam ipsum lat. p. 98.
pro Animarum salute, nec pro Gloria Aeterna ad finem.
consequenda, necessaria esse Credimus. i. e. We*

*do believe that neither the Deliverance which we expect
(by our Messiah) nor our Messiah himself are necessary to-
wards the Salvation of our Souls, as for the obtaining of
eternal Glory.* Now then, if neither in the Law, nor
in the future Reign which you expect of your Messiah,
there will be any Propitiation or Sacrifice for the greatest
of your Sins, how do you expect to be purged from
them? Or must you enter into Heaven before you are
purged from them? Or were Sacrifices only needless Ce-
remonies, and not effectual for the purging of those Sins,
which were purgeable by them? Or were greater Sins
easier purged, that is, by Repentance only; than lesser
Sins, which besides Repentance were not to be purged
without Sacrifice also?

I confess,

I confess, all this is out of Doors, and urged to no purpose, if it be true which you have advanced (as before quoted) that *Men*, by the *Fall*, were never under the *Curse of God*: And therefore needed no *Deliverance* from it. That *Israel* was an *holy Nation*, because they are so called in *Scripture*, and that *Aaron* was commanded to *bleſs* them: And God said to *Balaam* that they were *blessed*. All which, *Limbor. Col-* says your learned *Jew*, is so contrary to *lat. p. 55.* their being *eternally cursed*, *ut neque Deus ipſe poſſet ea Componere*; that God himself cannot reconcile it.

I suppose he intends to come off by the Word *eternal*, that is not reconcileable with their being *eternally* under the *Curse of God*: Because there are so many Places in the *Law* and the *Prophets* which speak of their great *wickedness*, and being under the *temporal Curse of God*.

But *bleſſing* is as contrary to *curſing* in *this World*, as in the *next*: For they are *opposite* in the *Nature* of the Thing. And therefore if the Authority of such *Texts* as those before quoted, will free them from the *eternal*, it must also from the *temporal Curse*, or from any *Curse* at all.

But why then are they called *holy* and *blessed*, if they be under the *Curse*? I suppose neither *Jew* nor *Christian* need be instructed in this, it is so *known* and *common* a *Distinction*; Men are called *holy* or *blessed* upon a *Personal* or a *relative Account*, as they are *holy* in themselves, or *related* to *holy Things*. Thus a *Nation* or *People* taken into *federal Covenant* with *God*, more *peculiarly* than any other *Nation* upon the *Earth*, may be called *blessed* above all the *Nations* of the *Earth*: And an *holy People*, &c. given to them by *God*.

Yet these may be a *wicked* and a *cursed People*, in respect to their *Practice*, if they live not pursuant to their *holy Law*. Thus said *Moses* to your *Nation*. *Deut. ix. 6.* Understand therefore, that the Lord thy God giveth thee not this good Land to Possess it, for thy *Righteousness*; for thou art a *stiff-necked People*. And says

says God himself, *As I live saith the Lord God, Sodom thy Sister hath not done, she nor her Daughters, as thou hast done, thou and thy Daughters——Neither hath Samaria committed half of thy Sins. And again, Ye are cursed with a Curse; for ye have robbed me, even this whole Nation.* Yet all this while, that Nation was called the *holy Nation*: And *Jerusalem* the *holy City*, when it was full of Murderers, because there was the *Temple* and stated *worship* of God. Are these now such *Contradictions* that God himself cannot reconcile! Behold the same People *blessed* and *cursed*, at the same Time; but not in the same Respect, therefore trust not in your being called the *holy People*, notwithstanding of which you see you may be *cursed*: Not only here but hereafter: For, as said before, to be *blessed* and *cursed*, is as great a *Contradiction* in this *Life*, as the next: And for a *Moment*, as for *Eternity*. And you find and complain, that you are *cursed* here upon many *temporal* Accounts. And urge your great *Sins* as the Cause of your *Messiah* delaying his coming. Now *Sin* is as much a *Contradiction* to *Holiness*, and more than the curse of *Afflictions* and *Punishment*. Therefore if you can reconcile your being the *holy People* with your being, at the same Time, such great *Sinners*, you have solved the *Contradiction* yourselves, which you thought too hard (when it made against you) for God himself! And you must at last grant, after all your struggling, that, by the fall of *Adam*, Men were put under the curse of God: From which there were no *Sacrifices* in your *Law* sufficient to *purge* our *Souls*: That therefore another and more *efficacious* *Sacrifice* than the blood of *Bulls* and of *Goats*, was necessary for the *purging* of our *Sins*. And you reject this *Sacrifice* of our *Messiah*, upon Pretence that it is not *clearly* and in *express Words* revealed in the *Old Testament*, without any *figurative* and *dubious Phrases*. While, at the same Time, you build your Hopes of *Heaven*, and explain the *Resurrection* of the *Dead* in such a Manner, and upon such *Texts*, as, by

Ezek. xvi. 48.

ver. 51.

Mal. iii. 9.

Jer. vii. 4.

no

no force, can be screwed to those wild meanings you put upon them.

And on the other Side, when the *Death* and *Sacrifice* of the *Messiah*; and the *Satisfaction* thereby made to God for our *Sins* are revealed in those plain *Isai. liii.* and express Words, that he made his Soul an Offering for Sin: That God saw the Travail of his Soul, and was satisfied: That he laid upon him the iniquity of us all: That he poured out his Soul unto Death: And was numbered with the Transgressors: And he bare the Sin of many: And made Intercession for the Transgressors, &c. Then (as before shewn p. 91.) Death must not mean Death, nor must any of those Words be taken Literally; but you put such forced and figurative Interpretations upon them, as can by no Means bear, which is proved p. 92.

You except against figurative Expressions; yet you Use them. You turn the plainest Words into Figures; and then tell us, we have no plain Words; you deduce Consequences (as your Notion of the Resurrection, &c.) from Words which are no ways plain, nor can mean what you infer from them: You raise Doctrines (as of the Leviathan, &c.) from no Words at all in your Scriptures; yet you require for our Doctrines, positive Words out of your Scriptures! And when you have such, you will not accept of them.

What Scripture can you produce for your monstrous Story of *Armillus*? which *Hoornbeek* (Contr. Jud. p. 253.) Relates out of your Author, *Avkat Rochel, sub signo Messiae septimo apud Hulsium* p. 51. You suppose that a Company of most profligate Fellows, will invent a new Sin; that they will take a beautiful Stone-Statue of a Woman, that is in Rome; and, warming it, will lie with it; that from thence it will conceive, and at last bursting, there will come forth a Child, whose Name shall be called *Armillus*; that he shall be twelve Cubits high, and the length of a Span betwixt his Eyes: That he will say to the wicked, I am your *Messiah* and your God; that they will believe in him, and make him their King; and that to him will be gathered all the Posterity of

of Esau. That your first *Messiah* Ben. Joseph of the Tribe of Ephraim will fight against him, with 30000 Israelites; and shall have Success in the first Battle; but in the second Battle, that your *Messiah* will be killed, and his Army routed. That the Angels will take away the Dead Body of your *Messiah*, and keep it with those of the Patriarchs. That after this shall arise your second *Messiah* Ben David, of the Tribe of Judah, and Elias with him; to whom the Jews that are left shall be gathered, and oppose *Armillus*. That God shall destroy *Armillus* and his whole Army by Fire and Brimstone and great Stones cast down upon them from Heaven. Then that Michael shall sound a Trumpet so loud, as to open the Graves, and raise the Dead in Jerusalem: And that the first *Messiah* Ben Joseph, shall then be raised, who was kept under the Gates of Jerusalem. That then the *Messiah* Ben David shall be sent to gather the dispersed of the Jews from amongst all Nations: All of whose Kings will bring them upon their Shoulders, &c.

This is the Manner by which you interpret the Scriptures; several of which are quoted in this Relation (as Psal. cx. 1. Zech. xiv. 3. Ezek. xxxviii. 22. Obad. 1. 18.) as being to be fulfilled in the above-mentioned Story of *Armillus*.

Which as it is wholly destitute of Truth, or even Probability, the mad Excursion of groundless Imagination; so does it in no Sort come up to the Prophecies in the holy Scriptures concerning the *Messiah*; or the Types of him therein exhibited: which are all fulfilled, even to an Iota, in our blessed Lord and Saviour.

Yet you reject him, as not being sufficiently revealed in Scripture; while you think you can deduce from thence this beastly and unworthy Legend of *Armillus*!

You have been told before of the strange Uncertainty you are at in the Marks you have set up, whereby to know your *Messiah* when he comes, which you have reduced all to Success; which cannot be known till the Trial: And that has ended in your Destruction; all the way hitherto, in the many Experiments you have made

under your several *False Messiahs*. And you can never be *sure*, in any other who shall hereafter set up.

Nay further, you must be *sure* to be ruined, by whomsoever shall *first* set up, by this *Scheme* which you laid down: For your *Messiah Ben Joseph* must *first* come, and be *slain*, and your *Armies* routed by *Armillus*. So that it is not *Success* but *Ruin* that must be the *Mark* of your *first Messiah*. This is great *Encouragement* for any of you to follow whomsoever shall set up *next* for your *Messiah*!

You have had many such *Messiahs* already. And whenever *Ben Joseph* shall come, he must be another unfortunate *Messiah*. You must, by your own reckoning, be once more *undone*, before your *Messiah Ben David* can come. And when your *Messiah Ben Joseph* shall come, and be *defeated*; How will you know, by that *Mark* that it is he? That *Mark* you have had in all the *Messiahs* you ever set up. So that you will be still left to expect a further *Destruction*. Thus *Deplorable* is your state!

Besides, which of these *Messiahs*, is it *Ben Joseph*, or *Ben David* to whom all those *Marks* given of the *Messiah* in the *Scriptures* do belong, as to the *Time*, *Place*, and other *Circumstances* of his coming? Or do some belong to *one*, and some to the *other*? Then you must tell which belong to which, or else, you may be *deceived* in *both*: at least, you can be *sure* of *Neither*.

XV. Neither of them can possibly now have that *Mark* insisted upon before, *Seet. v. p. 19, &c.* of the general *Expectation* of the whole *Earth*, not only of the *Roman Empire*, but of all the *East*, that a *Wonderful* and *Extraordinary Person* should be sent into the *World*, about that *Time*, who should be *universal Monarch* of all the *Kings* of the *Earth*. And accordingly *three Kings* came out of the *East* to *Worship* our *Jesus*, guided by the *Miraculous* leading of a *New Star* raised in *Heaven* to point him out.

But here is no such *Expectation* now in the *World*, but only among you. Therefore none of your *Messiahs* can

can come with that *Mark*, which seems even necessary, to introduce such a *Saviour* into the *World*.

For to suppose such a *Person* designed by *God*, from all *Eternity*, to be *universal Lord* and *Saviour* of the whole *Earth*: And that all the *Dispensations* which *God* ever gave to *Man*, were directed to him, as the *Center*, and *Completion* of all: It would seem *Necessary Proportionable* to such an *Oeconomy*, that so *Glorious a Person* should be not only *foretold*, but *præ-figured* in *Types* and *Observances*: Nay it could not be otherwise, if all the *Institutions* of *Religion* were to be *completed* in him; for that would naturally infer. that they were, that they could be no more than *Types* and *Fore-runners* of him to whom they pointed.

Thus *Christ* is said to have been *promised* *πρὸ χρόνων αἰωνίων*, which Words if *Tit. 1. 2.* they should not reach the length of our *English Translation*, viz. *Before the World began*; by which the *Revelation* of the great *Messiah* must have been made to the *Angels in Heaven*, before the *Creation* of *Man*, or of this lower *World*;

Yet this we are sure of, that *Moses* has told us, he was *promised* to *Adam* and *Eve*, *Gen. iii. 15.* and immediately upon their *Fall*. Then were *Sacrifices* instituted, as *Types* of the *great and only Sacrifice* which could *bruise the Serpent's Head*, and make *Atonement* for *Sin*: which, by that *Promise*, was reserved for the *Seed* of the *Woman*; and therefore could not be fulfilled in the *Blood* of *Beasts*.

This *Institution* of *Sacrifices* descended from that *Time*, through all the *Posterities* of *Adam*, as a necessary Part of *Religion*, and the *Worship* of *God*. And even the *Heathen* retained so much of their *Original Institution*, that they looked upon them in the nature of a *vicarious Suffering* of others for *our Sin*: And the *Wiseſt* of them did thence conclude, that there must be some more noble *Sacrifice* than that of *Beasts*, whereby *our Sin* should be *purged*. This led some of them to *human Sacrifices*: But still that was not *Blood* more noble than *our own*. And they could go no further.

Yet they were in Expectation of the coming of a glorious Person from Heaven, who should purge their Sins; and introduce a new and golden Age of Justice and all Goodness, to extend through the whole Earth: And they generally all over the World did expect him then to come, at that Time when our blessed Jesus was born, as before has been shewn.

But that Expectation is now over. There never was such at any Time, either before or after that very Time. The Expectation was always, long before that Time: But no Time, except that Time, was the Time expected for his coming. Therefore none of your Messiahs, whom you still expect, can possibly enter the World with this necessary and glorious Mark of the Messiah. For that Time being over, to which the general Expectation was determined, it ceased there. And cannot now be taken up again; because, as it could not be begun by concert, through so many distant Nations, who held no Correspondence, and its Beginning was never known, so for the same Reasons, it cannot now be begun again; for then the Beginning would be known: And it could not, without a Miracle, gain such acceptance as to become Universal through the whole World, as it was before.

And without this, it could not be said, Hag. ii. 7. *The Desire of all Nations shall come.* For how was he their Desire, if they expected no such Person to come.

But as neither of the Messiahs whom you pretend to look for, are expected by any Body but yourselves: And that not by all, if any of you (as we have Reason to believe) in good earnest: So, if they were expected according to the Scheme that you have drawn, the first would be the Contempt, and the second the Terror, but neither of them the Desire of all Nations.

And neither of these motives either of Terror or Contempt would persuade the Gentiles towards the fulfilling of what is written concerning the Messiah. *The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.*

This

This began remarkably to be fulfilled in the coming of the *three Kings* from the *East*, to the *Light*, whether literal, of the miraculous *Star*, or what that signified, the *Light* of the *Gospel*. And these came to the *Messiah*, not, as you expect, after being reduced by Force of Arms, and converted by his Success in War, but they came to the *Brightness* of his rising; *Matth. ii.* to his *Birth*; and adored him in his *Swaddling-Cloaths*. *10.* They rejoiced with exceeding great Joy, when they saw his *Signal* hung out in the *Heavens*. This Joy could not come from *Contempt* or *Fear*. But he was truly the *Desire* of all *Nations*. Which neither of your *Messiahs* can be, by your own Account of them.

He was not to come as a *Terror*, but a *Light* to the *Gentiles*; as he has proved, not by conquering, but converting of them.

And towards this, it was necessary that he should come under all those *Circumstances* which were proper for the obtaining of such an End. To persuade the *Gentiles* to receive him, as a *Legislator* sent from *Heaven*, for *spiritual* and *eternal* Purposes; and not with any Design upon their *temporal Government*, or for any *secular* by-ends of his own.

Therefore he ought not to have come in the outward Pomp and Grandeur of the *World*; but the farthest removed from it that was possible: of Mean, but virtuous Parentage; his Life to be led in Poverty and Afflictions, and his Death ignominious. He must have come in a corrupt and wicked Age, to oppose Iniquity, in its Torrent. And hence it naturally follows, that he must be persecuted, even to Death. And that his Death could not be deferred long, after his Beginning to preach publicly; for that a wicked World could not long bear it. Which was the reason *Plato.* *Apol. Scr.* Socrates gave at his Trial, why he Taught privately so long; for that otherwise he must have perished sooner; and so have been able to do less Good.

And we may reasonably suppose that
Matth. iv. this was one Cause why our blessed Sa-
 17. viour did not begin to preach, till he was
Luk. iii. 23. thirty Years of Age, and about three
 Years after was crucified.

Plato describing the Character of a perfect, just Man, says, * that he shall be scourged, tormented, fettered, and at last having suffered all manner of Evils, that he shall be crucified, or cut in Pieces, as the Sacrifices were.

And says, † That it is necessary they should wait, till such an One should come, to teach them, how they ought to behave themselves, towards God, and towards Man. O when shall that Time come? (says he) And who shall be that Teacher? How greatly do I desire, to see that Man who he is?

And he says, that this Lawgiver must
De Leg. l. 4. be somewhat more than of human Race.

For that as Beasts are governed by Men; so must Men, by a Nature which is Superior to their own: And therefore, that this Man who was to be the universal Lawgiver to Mankind, must likewise partake of the Nature of God. This was the ground of the Heathen Notion, of feigning their Heroes and Dæmons to be Begotten by the Gods. So agreeable (but far exceeding) was our Jesus, in his Nature, and all his Qualifications, to the Notion and Expectation of the Gentiles! And therefore have so many of them, gladly submitted unto him.

But such a Messiah, as you Jews, do now describe yours to be, as it was far from what the Gentiles expected, and therefore he could never convert, though he should conquer them; so, it seems not indeed, that
 yourselves

* Ὁ Δίκαιος, Μαριγώσεται, Στρεβλώσεται, Δεδήσεται
 — Τελευτῶν πάντα Κακὰ Παθὼν, Αἰσχυρὸν διενδύσεται.
De Repub. l. 2.

† Ἀναγκαῖον ἔν ἐστιν περιμένειν ἕως ἂν τις μαθῇ ὡς δεῖ πρὸς Θεὸν καὶ πρὸς Ἀνθρώπους διακείσθαι. Πότε ἔν παρέσται ὁ Χρόνος ἔτι; Καὶ τίς ὁ Παιδευσών; ἠδιστα, καὶ ἂν μοι δοκῶ ἰδεῖν τῆτον τὸν Ἀνθρώπον τίς ἐστιν. *Alcibiad. 11. de Præcat.*

yourself do *expect* any such an one, as you pretend, only for an *Excuse*.

Some of your *Rabbies* saying, that he is come: Some, that he will never come: Some, that he will not come in this World, till the *Resurrection* of the *Dead*. Others, that his coming is not material, nor to be placed amongst the *Fundamentals* of your *Faith*: Others, that his coming is no way *Desirable*, as bringing greater *Mischief* with it, than *advantage* to the *Jews*: Others, forbidding all *Inquiry* into the *Time* of his coming, as indeed *despairing* of it.

Of all these particulars see the *Authorities* of your own *Rabbies*, in *Hoornbeek Contr. Jud. l. 2. p. 114, 115, and 123.* There you will find, in *Codice Sanhedrin, R. Hillel* saying, *That no Messiah shall be given to Israel; for that they have had him already, in the Days of Hezekiah King of Judah.* And in your *Talmud, R. Ula* says of the *Messiah*, *Let him come, but let me not see it:* That is, for the *Miseries* it will bring to the *Jews*, in gathering them out of all Countries, where they are peaceably settled, to forsake their *Houses* and *Possessions*, and follow their *Messiah* to *Wars*, and the *Calamities* that attend it. Especially considering what has been before said, That they must certainly expect *Destruction* and *Ruin*, under their *first Messiah Ben. Joseph.* For all which, their possessing, at last, the Land of *Canaan*, will be no sufficient *Reparation*: They living now in *Countries* as good as that, and enjoying both *Ease* and *Plenty*: That the *Conquests* of their *Messiah* may bring greater *Glory* to him; but no good to the *Jews*, proportionable to the *Miseries* they must endure in fighting for him. Upon all which considerations, *R. Ula* had Reason to say, *Let him come, but let not me see him.* The same said *Rabba*, and *Rabbi John*, in *Codice Sanhedrin.*

And the many *Disappointments* you have met with in your *Messiahs* hitherto, have made you forbid any to inquire into the *Time* of the *Messiah's* coming, your *Schebet Jebuda p. 245.* (as quoted by *Hoornbeek p. 123.*) *Curses* those who set any *Time* for the coming of the *Messiah*; and gives this Reason, *That if the Messiah does*

not come at that Time, the People's Hearts do fail; and they think that they are put off, with perpetual fruitless Hope. Therefore in the *Ta'mud*, Cod. *Sanhedrim*. cap. xi. Rabbi Samuel says, in the Words of R. Jonathan, Let their Bones be broken, who compute the periods of the Times. And this may the better be forbid, because R. Josephus Albo has struck this Article concerning the coming of the *Messiah*, out of the Number of your fundamental Doctrines. So that now you may believe it, or not as you please.

And how then will the *Gentiles* be converted by you? You have confessed (as before shewn, p. 104, &c.) That you have no Arguments against them. And now you seem to despair, even of conquering them. Though, if that were done, it would rather obstruct their Conversion, as has been argued before.

And plain Reason does evince, that the Qualifications of a *Messiah* for the Conversion of the *Gentiles*, could be no other than what were found in our *Jesus*: And such an one they did expect, and therefore so Readily, did give up their Names to him.

As his Miracles were so flagrant and undoubted, as to vouch him sent of God; so could not Malice itself find out the least Possibility of any sinister or Self-end in him. There he lived poor, and persecuted, and poured out his Soul unto Death, as a Demonstration, that his Kingdom was not of this World.

He chose Followers that were poor, and unlearned: And this was necessary to obviate the Objection, that either Interest or Craft had any part in the framing of his Doctrine. He enjoined to all his Disciples the Doctrine of Self-denial, and the Cross: And bade them look for nothing but Afflictions in this World: And this was necessary, to obviate the Objection, as if either Lust, Pleasure, or Ambition had any part in the framing of his Doctrine.

He was rejected by You of his own Nation: And this was necessary, to obviate the Objection, as if he sought to gain you to his side, upon the Account of

of obtaining the *Dominion* over you ; and then to turn your *Arms* against the *Gentiles*.

His *Conquest* of the *Gentiles*, by their *Conversion*, did not begin, till after his *Ascension*: And this was necessary, to obviate the *Objection*, as if he had sought the *Temporal Rule* over them ; as *Mahomet* did over his *Converts* ; and as you propose of your *Messiah*.

And not in the first *Conversion* of the *Gentiles*, nor for three hundred *Years* after, were any of their *Kings* or *States* brought into *Christianity*: And this was necessary, to obviate the *Objection*, as if the *Forgery* of the *Gospel* had been supported by *human Authority* ; which rendered it *hazardous* for any to have detected the *Deceit*. This was so necessary, as that we see the *Deists*, for want of this, have yet the *Impudence* to suppose it, contrary to all *Truth*, viz. Toland's *Life of Milton*. That *Authority* and *Laws* being on the *Christian* side, was the Cause, that its *Deceit* was not detected, at the Beginning: p. 91, 92. which is now too late to be done, for Printed. the Distance of the *Ages*. An. 1699.

Therefore, we may now see the wonderful *Providence* of God, in this *Conduct*: For if the *Deists* had the *Argument* (as they foolishly pretend it) of the *Gospel* being abetted by *Kings* or *States*, in its *Infancy*; or before it was fully settled, and spread over the *Earth*; we should never get their *Mouths* stopt, and it would bear a great face of *Suspicion*, that some *Cheat* might have been put upon us, when none who knew it, durst discover it, without apparent *Hazard* to themselves:

And again, *Kings* and *States* might have come, by this *Time* of Day, to think, that their *Authority* had something to do, in settling of the *Church*; and that the *Gospel* was beholding to them. At least *Sycophants* and *Flatterers* would so have complimented them: And *Erastianism* would have had a plausible *Plea*. It is a Branch of *Deism*. It *Stands* and *Falls* with that. And if it had such an *Umbrage* as this, it would over-run us: For it keeps its *Ground*, without it.

But *Christ* would not permit *Kings* to become his *Servants*, till he had first endured 300 *Years* of their *Persecution*: To teach them, that his *Church* was not built upon their *Shoulders*; nor depended upon their *Authority*. And to stop the *Mouths* of these several Sorts of *Deists*.

In all Things, in every *Step* of his *Conduct*, there does appear such *divine Wisdom* and *Forefight*, as that if any *Part* had been otherwise than it is, the whole would have been visibly *Defective*; and consequently not from *God*. Not that many Things *defective* may not be from *God*. He makes every Thing *perfect*, in its *Kind*; to the End for which he has ordained it: But he makes some Things for *bigger Ends* than others: And in Comparison, one Thing is more *perfect* than another.

Thus the *Law of Moses* was *perfect* in its kind, for those *Ends* and *Purposes* to which it was designed. But *Moses* was not designed for the *ultimate* and *universal Law-giver*: He never pretended to it; *Deut. xviii.* but, on the contrary, he pointed out to 18, 19. one who was to come after him; and denounces *God's* Judgments against those who should not *bearken* unto him.

Moses was not designed, nor his *Law* calculated for the *Conversion* of the *Gentiles*.

And he had *few* of those *Qualifications* which the *Gentiles* required in the *supreme* and *universal Law-giver*. He was bred up at *Pharaoh's* Court; the adopted Son of *Pharaoh's* Daughter; and learned in all the *Wisdom* of the *Egyptians*, who were then the most learned Nation upon the Face of the Earth: He was mighty in *Words*, and in *Deeds*. He marched out of *Egypt*, at the Head of 600,000 Men: And *Deut. xxxiii. 5.* having rescued his own Nation, he became their *King*. Therefore he was not

free from the *Suspicion* of *design* in the Case: And was a Man every way *qualified*, both for *Wisdom*, *Courage* and *Education*, to have contrived and effected it.

And after him, his *Disciples* went on according to his example, *conquering* with the *Sword*. And you now tell us,

us, that they had no other Design, but to gain that pleasant Country to themselves: That the *Law* which *Moses* gave them, proposed nothing to them beyond this: And that you hope for no more from the *Messiah* whom you expect, but *temporal Conquests*, to restore you to that Land again: and to *subdue* the whole *World* under you by *Force of Arms*. That there is nothing at all *spiritual* or *heavenly* in his *Kingdom*; but only a *temporal earthly Grandeur*. That it was not meant to carry you to *Heaven*, but to make you *great* upon *Earth*. That the *Offices* of the *Messiah* *Limbor Col-* respect only *temporal* Things; and are *lat. N. iv. p.* no ways necessary towards the *Salvation* 53. and *N.* of our *Souls*, or *eternal Life*, as your learn- *xiv. p. 66.* ed *Jew*, before quoted, has asserted. See before, p. 117.

Now what would *Socrates*, or *Plato*, or any of the *wise Men* among the *Gentiles*, say to this Notion of a *Messiah*? Would they not have *detested* it as *vicious*, as recommending of *Pride*, *Ambition*, *Covetousness*, and the *Vanity* of this *World*; against which they fought, and thought them unworthy of a *Philosopher*, or a truly *virtuous* Person? Therefore such a *Messiah* could never have *converted* them.

But, on the other Hand, there is not *any* one *Circumstance* or *Qualification* which they could desire in a *Messiah*, which is not *filled up*, nay, far *exceeded* in their own Way, beyond what they could have *contrived*, as to the strictest *Rules of Virtue*, in the *Person*, *Life*, and *Death* of our *Messiah*, and in all his *Conduct*: Shewing beyond the *Possibility* of a *Deceit*, or a *Face of Suspicion*, that he was a *Legislator*, sent from *Heaven*, without any *temporal Designs*; first, to give the *Sanction* of *God* to *Morality*; which though these *Philosophers* taught truly; yet could they not *Stamp* upon it such a *Seal* of *divine Authority*: And, secondly, to carry them further, and teach them the true *Worship* of *God*; and *Expiation* of their *Sins*; with the *assurance* of *everlasting Life*; and the *means* of obtaining it. All which they confessed they *wanted*:

wanted: And that they did expect such a *Messiah*, or a Person anointed, a *Christ*, that is, delegated and authorized by God, to be born into the World, who should teach this Gospel or Glad Tidings unto them. And he came with such Demonstration of his Commission, and divinely-wise Conduct in all his Administration, that a *Socrates*, a *Pythagoras* or a *Plato*, could not only have found no Objection, but must have admired and adored, as so far exceeding whatever they imperfectly had conjectured; though they were assisted with the greatest Wisdom and Virtue that was in all the Gentile World.

Thus you see that the Objections which you Jews, and some of the lewd, and foolish Deists have made against the Poverty, Sufferings, and Death of our *Messiah*, turn all into Demonstrations of his Truth; and were so necessary, that, as he could not have fulfilled the Law without them, so could he never, any otherwise, have been received of the Gentiles.

For God forces not, though he governs the Wills of Men. That would be to destroy the Creature he had made; for without the freedom of Will, Man would not be a reasonable Animal. And the Wisdom of God is chiefly known, in so disposing of Things, as to bring his own purposes to pass; and yet leaving Men to the full Freedom of their own Wills.

This was one Reason, why our *Jesus* would not suffer the Devils to confess to him: And charged several whom he cured, not to make it known, till the Time should come that he was to suffer: For that would have hastened his sufferings, before the Time, for the Reason before given out of *Socrates* his Defence.

It was in his Power to have forced the Jews to a Confession of him; but then they had not acted freely. Therefore, having given them all reasonable Conviction of his Mission, he left them to their Freedom, whether they would acknowledge him, or not. And their obstinacy did harden them still more, and depraved their Judgment: Which was a just punishment of their Obstinacy, as well as a natural Effect of it: For Sin does always punish itself. It is its own accuser, Judge and Executioner.

Executioner. This blinded the obstinate among the Jews, that they knew not their *Messiah*: For, had they known him, they would not have crucified the Lord of Glory. And thus that wonderful *Oeconomy* for the *Salvation* of Man, was brought about, by the greatest *Conduct* of *Wisdom*, and *Goodness* that was possible.

And by the same Means, the *Conversion* of the *Gentiles* was contrived: For had the Jews all generally followed *Christ*, the *Gentiles*, being left to their own *Freedom*, would never have received him; because they would have looked upon him as a *Legislator* sent only to the Jews, whose *Law* kept them at the utmost distance and *Detestation* of the *Gentiles*; whom therefore the *Gentiles* hated, and despised, *Gen. xliii. 32.* and thought it *Abomination*, so much as to eat with them; and therefore would have disdained to have received a *Lawgiver* from them; who pretended to a right and a promise to conquer and overcome all the whole *Gentile* World, and subdue them under their *Messiah*; which they understood was to be by Force of Arms. And though such *Messiah* had set up, with never so much guise of *Humility*, and *Meekness*, and put out the most specious *Declarations* (as other *Conquerors* have at first done) if he had led the whole Body of the Jews after him, the *Gentiles* would have looked upon all this as a *Trick* to disarm them, by rendering them secure; and would not have so been caught.

On the other Hand, the Jews could never have received a *Messiah* from the *Gentiles*: That was contrary to all the *Promises* made to them in their *Law*.

Therefore, as it was necessary, with respect to the *Segullah*, that the *Messiah* should be of the Jews: So was it necessary, in respect of the *Gentiles*, that he should be rejected by the chief of the Jews: That he should be persecuted and destroyed by them. He could not otherwise have become an universal *Lawgiver* both to the Jews and the *Gentiles*.

And let me say in respect of the *Deists*, it was necessary that there should be a *Segullah*, or peculiar Church of God set up somewhere, in some Nation of the World; else

else the whole Earth would have been *irrecoverably sunk* in *Ido'atry*. And there could never, in such a *frame* of Things, be any *Expiation* for the *Sins* of *Mankind*: Who, therefore, were all *represented* in the *Nation* of the *Segullab*; and to be by *Degrees* *incorporated* into them; and *converted* by them. As is shewn before p. 67, 68.

And it was likewise *necessary*, that this *Nation* of the *Segullab* should be the *fewest* and most *neglected* *People* of the *Earth*, as is shewn p. 68.

And as it was *necessary*, that the *Messiah* should have been *rejected* by the *chief* and *governing* part of the *Jews*, the *Chief-Priests* and *Sanhedrin*; so was it as *necessary*, that he should have been *received* and *followed* by others of the *meanest* and *least* noticed of the *Jews*; because the *Gentiles* were to be *converted* by the *Jews*, and brought into their *Segullab*, as is shewn before p. 90. and backwards from p. 88.

And these *Jews*, who at first followed *Christ*, were to be but *few*, and *inconsiderable*, during his *Life*: To take away all *umbrage* from the *Gentiles*, as well as the *governing-Part* of the *Jews*, that he designed any *Infractions* upon their *civil* Rights and Liberties.

Therefore the great flowing in of the *Act. vi. 7.* *Jews* first, particularly of their *Priests*, and afterwards of the *Gentiles*, was not till after the *Ascension* of our blessed Lord; to put them out of all *fear* of his going about to set up a *temporal Kingdom*, after his *Resurrection* (as his *Disciples* expected *Acts i. 6.*) For that had made a great *noise*, and given the *Alarm* both to the high *Priest* and *Governors* of the *Jews*, as well as to the *Gentiles*: Therefore, though he shewed himself *openly*, after his *Resurrection*, and to so many, and at sundry *Times*, and by such *infallible Proofs*, as to confirm the *Truth* of it, past all possibility of a *deceit*, or ground of *Scruple* to after *Ages*;

Act. x. 40, yet he shewed not himself *openly* to all the *41.* *People*. That would have set the whole

World in a *Flame*, all on the sudden; who were not *prepared*, for they knew not as yet the *Design* of his *Kingdom*, that it was to be *spiritual* and *heavenly*,
till

till he should in a long Tract of Time, and by Degrees bring over the whole Kingdom of the Earth to his Subjection, in the Belief of his Gospel; not by Force of Arms (for that could not have done it) but according to the full Freedom of their own Wills, by a rational Conviction.

And it is observable, that though one great Article of the Apostolical Office, at first, was, particularly to be witnesses of the Resurrection of *Act. i. 22.* Christ: That this, at first, was necessary to the Constitution of an Apostle: And therefore Christ did shew himself in a miraculous Manner to St. Paul, to qualify him for that Office: Yet, as himself says, he was, *last of all, as one born out of* 1 Cor. xv. *due Time.* For he was constituted to be 8. the Apostle of the Gentiles; who came into the Gospel last of all, as born out of due Time.

And he was the only Man among the Apostles, who had acquired Learning, by Study and Education: Therefore he was not admitted, till the Gospel had been first preached by the others, and established; and he was at first a Persecutor of it: To take away the least Suspicion, that his Parts or Learning had any share in the Contrivance of the Gospel. And then his coming in at last, did remove the Prejudice, that no Men of Learning and Sagacity had embraced it. He broke the Ice, for the Gentiles, who were admirers of Learning; and for this they valued him the more, and hearkened to him.

I could enlarge in many other Particulars; indeed in every Particular, through the whole Oeconomy of the Gospel, to shew the wonderful Conduct, and most minute Proportion that there is in every Part: Which, of itself, were sufficient to convince any considering Person, that the whole Contrivance was divine; and that no lesser Wisdom could have so disposed of it.

But that would require a Treatise by itself. And thus much I thought necessary for my present Subject. To shew how we Gentiles were drawn into the Belief of the Gospel, by the Cords of a Man; by such Methods as overcame our Reason, without destroying the Freedom of our Will.

Will. Such as give us the utmost *Demonstration* of the *Wisdom* and *Goodness* of *God*, without the *Interposition* of his almighty *Power*; by which he governs the *unthinking* Part of his *Creation*.

And as the *Jews* first brought us into the *Gospel*, so would we now provoke them to *Emulation* by the same *Methods*, in which *God* has dealt with us: By shewing them the *Beauty*, the *Harmony*, and irrefragable *Demonstration* of *Fact*, that has convinced us of the *Truth* of the *Gospel*.

The *Infidelity* of so many of you *Jews*, was necessary (as shewed before) towards our receiving of the *Gospel*; till the fullness of the *Gentiles* should come in.

Rom. xi. 15. And if the casting away of you, be the reconciling of the *World*; what shall the Receiving of you be, but *Life* from the *Dead*! *Amen*.

XVI. Let me now conclude, and apply all that has been said, by a short *Recapitulation* and enforcement of the principal Parts of it.

You have given up all the *Credibility* that there is for the *Truth* of *Moses* and your *Law*, rather than admit of the same *Credibility* (and stronger) that there is for *Christ* and the *Gospel*. So that, as said before, and has been proved; you have involved yourselves under the *Necessity*, either of rejecting *Moses*, or embracing of *Christianity*.

Your *Objections* have been answered, *ex Abundanti*; for after the full Proof of the *Miracles* of *Christ* and his *Apostles*, there needed no more to have been said, as to receiving the *Doctrine* which they taught, and those *Expositions* they gave of the *Law*; which stand upon as sure a *Foundation*, and carry the same *infallible Credentials* of *divine Authority* as the *Law* itself.

And these cannot be overthrown by never so great a cloud of *Difficulties* or *Objections*, though they could not be answered to *Satisfaction*, without disproving the *Motives* of *Credibility* upon which they are received.

For we may have sufficient *Reason* to believe many Things, and yet not be able to solve all the *Difficulties* that may arise concerning them.

As in *natural* Things, we cannot explain the Manner and Conveyance of *sensible* Objects, through our outward *Organs* to our *Soul*; nor the thousandth Part of those *Difficulties* which are started concerning the *Soul* itself; yet no Man doubts but that he has a *Soul*, that he *sees, hears, thinks, reasons, &c.*

So in *supernatural* Things, who can solve all that may be asked concerning the *Being* and *Operations* of *God*? yet all this is no Argument against the belief of a *first Cause*, and its *essential Perfections*; because it is forced upon us by *undeniable Reason*.

Therefore, unless you can shew the *Fallacy* of those *four Marks*, which in the *first Part* are set down, to ascertain the *truth* of *Matters of Fact*: Or *secondly*, shew that the *Matters of Fact* of *Christ* want any of them; all your *Objections* borrowed from other *Topicks*, can signify nothing against the *truth* of *Christianity*.

And if you can shew the *uncertainty* of these *Marks*: Or that they are *wanting* to the *Evidence* of *Christianity*: Then down comes your *Law* with it: And we must all together turn *Deists*.

You say (as has been before quoted, p. 65, 66.) That if *Christ* after he *Rose* from the *Dead*, had *appeared* to the whole Congregation of *Israel*, &c. That this would have removed all *Scruple* from you; and that you would without all *doubt* have believed him.

And now I beseech you, have you not had as *Miraculous* Confirmation of him, as even this which you require? Was not the *visible* descent of the holy *Ghost* upon him, at his *Baptism*; and the *audible Voice* from *Heaven*, before all the *People*, telling them from the Mouth of *God*, *This is my beloved Son*, &c. was not this a much stronger Indication from *God*, than if a Man formerly *Dead*, had appeared? Might not one Man be like another? Have not many been deceived upon that *Point*? Were not the *Apostles* hardly brought to believe it, even by many *Miracles*? Would there not be more Questions to be asked in that Case, than in such a *visible Apparition* from *Heaven*, before the
Eyes

Eyes of so many People, and of Words spoke from Heaven in all their Hearing?

Our blessed *Saviour* said to some of your *Fathers*,
That if they heard not Moses and the
Luk.xvi.31. Prophets, neither would they be persuaded,
though one rose from the Dead. And the
 Reason is plain, because the *Proofs* for *Moses*, &c.
 are more *indubitable* than the *Apparition* of a dead
Man.

But do you want even this Proof? Did not *Christ*
 appear, after his *Resurrection* to above 500 of your
Fathers at once? And has not this been attested by a
Multitude of *Miracles* wrought by those of your *Fathers*,
 who saw him, who eat with him, and conversed forty
 Days with him after he rose from the Dead? Did he
 not appear to *Paul* from *Heaven* after his *Ascension*? if
 not, would not some of those *Jews* who then journied
 with him, who saw that *Light*, above the *Brightness* of
 the *Sun*; and heard the *Voice*, though not the distinct
Words, of him that spoke to *Paul*; who were struck
 down to the Earth, and greatly terrified, who saw *Paul*
 struck blind upon the Spot, and led him by the Hand
 into *Damascus*: Would none of these have discovered
 the Cheat, if all this *Story* had been a mere *Invention*
 and *Forgery* of *Paul's*? Would none of these have
 done it, who were so far from being favourable to the
Christian Side, that they were then going along with
Paul to persecute that Way, even unto the *Death*?
 Would they not have done it, when *Paul* trumpit it
 up, and the *Christians* laid such Stress upon it, that it
 is told at large in three several Places of the *Acts*?
Chap. ix. xxii. and xxvi. when *Paul*, within three Days,
 began to preach *Christ* in *Damascus*, and confounded the
Jews there, where those who journied with him were
 then present; and might have confounded him, if they
 had denied that Matter of *Fact*, when he adduced them
 as *Witnesses* of it. But above all, the *Miracles* which
Paul wrought, as great even as this, do vouch his
Truth in this Matter. Seeing they are deduced to us,
 with all the four Marks before mentioned, which do
 infallibly

infallibly demonstrate—the Certainty of any Matter of Fact.

Moreover consider, that all these *Witnesses* to the Resurrection of *Christ* were *Jews*, and none other. It has been before observed that *Christ* preached to none but the *Jews*, before his *Death*: So after his Resurrection, he shewed himself to none other but to *them*. And from the *Jews* only have we *Gentiles* received the Knowledge of his Resurrection, and of all the Gospel. This is a Tradition of the *Jews*; and deduced through a greater Number of them, and their *Posterities* (as before has been shewn) than there are *Jews* who now stand out against it. These reject the Tradition of their *Fathers*, upon which they now lay the whole Strefs of their Religion. And are Proof against those Convictions which have converted the *Gentiles*. The *Christian Jews* did not set up *Christ* for their *Messiah*, they chose not him, but he *Job. xv.* chose them. They knew him not to be 16. the *Messiah*, till they were convinced by many *Miracles*: They understood not the Nature of his Kingdom; but were brought by him from their Notion of reigning, to that of suffering with him upon the Earth. Therefore these are to be less suspected than those others of your *Fathers*, who set up *Messiahs* for themselves, in hopes to reign with them in the Land of *Canaan*; and have been as often deceived, and suffered miserable Destruction by it.

But are, as before has been argued, there no such visible Means in the World to bring them to that temporal Grandeur which they expect; and the Nation of the *Jews* to that universal Honour, Supereminence, and Dominion through the whole Earth, as their Conversion to Christianity. Then will *Christ* be not only a Light to the *Gentiles*, but the Glory of his People *Israel*.

But chiefly and above all, I earnestly recommended to you *Jews* the Consideration of your eternal State; towards which you expect no Benefit from your *Messiah*: And yet without whom, you can give no Account how you shall be delivered and purged from those Sins, for

for which there were no *Sacrifices* or *Expiation* under the *Law*, as has been discoursed before.

There was none for those who fled to *Num. xxxv.* the *Cities of Refuge*. Nothing could deliver them from thence, but the *Death* of the *high Priest*. Which was a plain *Type*, that nothing but the *Death* of our great high Priest, can deliver us from the *Guilt of Sin*. The like *Parallel* might be carried on through every Branch of your *Law*, pointing to the *Messiah*. But that would divert too much. You have only a few *Instances* here. The whole would take up a *Discourse* longer than all I have written to you.

I wish even the *temporal Glory* of *Israel*: And should rejoice that, in the Day of their *Conversion*, I should be found among those who are sprung from their *Stock*, and shall exult to reassume our ancient and most honourable Name of *Jews*.

And let the *chiefeft Glory*, as in *Heaven*, so on *Earth*, be to those of you, who shall lead the Way, and be instrumental in the *Restauration* of the *Families* of *Jacob*.

F I N I S.



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